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DIALOGUES

ON

PROPHECY.

"An Author ought to be content if a work be found in some instances not unprofitable, which cannot, from its nature, be expected to pass completely uncensured.—If a treatise—on the present subject were received with immediate, universal, and unqualified approbation, this circumstance would not indeed prove it to be *erroneous*, (since it is conceivable, that the methods commonly pursued, may be altogether right,) but would afford a presumption that there was not much to be *learnt* from it." WHATELY ON RHETORIC.

VOL. III.

LONDON:

JAMES NISBET, BERNERS STREET.

M. DCCC. XXIX.

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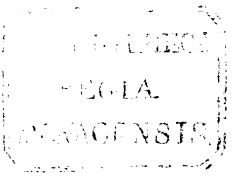

J. DENNETT,
LEATHER LANE, LONDON.

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PREFACE.

About three years ago, some friends, who had been often in the habit of conversing together on the future destinies of the Church, their country, and the world, thought that it would be expedient to unite with themselves a few other Christians in searching the Scriptures, that they might ascertain how far they coincided in understanding the mind of the Spirit on these momentous subjects. The secular concerns of those who resided in London, as well as the parochial duties of Country Clergymen and other Ministers, rendered such an association there, as should lead to any beneficial result, actually impracticable: it was therefore resolved to invite the attendance of as many as had published on, or who were known to have had their minds particularly directed to, the prophetic Scriptures, without excluding those of any sect or party in the Church whatever, at the house of some mutual friend in the Country, where unbroken retirement might afford the leisure which the Metropolis denied.

In order that the attention of those assembled might be confined within some limits, the heads of a few questions to be discussed were submitted to

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them: and upon the following leading and essential points a perfect unanimity was found to prevail:—

1. That the present Christian dispensation is not to pass insensibly into the millennial state by gradual increase of the preaching of the Gospel; but that it is to be terminated by judgments, in the same manner as the Jewish Dispensation had terminated, by the destruction of that church and polity.

2. That during the time that these judgments are falling upon Christendom, the Jews will be restored to their own land.

3. That the judgments will fall principally, if not exclusively, upon Christendom, and begin with that part of the Church of God which has been most highly favoured, and is therefore most deeply responsible.

4. That the termination of these judgments is to be succeeded by that period of universal blessedness to all mankind, and even to the beasts, which is commonly called the Millennium.

5. That the second Advent of Messiah precedes or takes place at the commencement of the Millennium.

6. That the times of the Gentiles concluded at the French Revolution; and that the vials of the Apocalypse began then to be poured out; that Our blessed Lord will shortly appear, and that therefore it is the duty of all, who so believe, to press these considerations on the attention of all men.

As far as these points were doctrinal, it was considered that the Church had been so long em-

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ployed in contending for other branches of the truth as it is in Jesus, that she had suffered them to get a little out of sight; and it was therefore judged advisable to recall her attention to them. A publication in the form of Dialogues was suggested, that being the shape in which discussions had been most successfully conducted upon all subjects, from the days of Plato, Tully, and Lucian, down to those of Bunyan, Littleton, and Horne Tooke. The conversations which had just been held seemed to point out a convenient basis: but the published Dialogues have borne little or no resemblance to these real conversations: much that was spoken was not printed; and much that was printed was never spoken. Fictitious names were assumed, and sentiments put into the mouths of the supposed collocutors, without any reference to the real opinions of any one who was actually present. Yet the editor could scarcely call himself the author, as all that was valuable was suggested by others, or taken from old standard divines: he knew that he was propagating nothing new nor heterodox, and in honest simplicity he believed that he had only to excite the attention of Christians to subjects which, though they might have forgotten, they were much better acquainted with than himself: on which account also the Dialogues did not take an argumentative form, but one loose and irregular, their office not being designed so much to convince, as to arouse those who it was supposed needed only to be awoke.

Several other works upon the subject of unfulfilled prophecy made their appearance, or were

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called into notice about the same period; and then it was for the first time perceived with amazement and grief that the doctrines advanced in them, and in the Dialogues, were charged with being "novel," and of "modern invention." This charge was not made in one, or only in some, of those publications, which assume to be the sole legitimate teachers and judges of theology, called "Religious Magazines," and contradicted in others; but they all, of every party, creed, and denomination, united in one concurrent testimony that these opinions were novel and heretical.

Not being in the habit of reading Magazines, from considering them, even in their best form, as calculated to furnish spurious and superficial information, and to be therefore rather prejudicial than otherwise to sound doctrine and practical godliness, we were much surprised at what was advanced; and still more so at finding that however their respective opinions varied upon every other branch of religion, doctrinal and ceremonial, they were unanimous in spurning the belief of the personal coming of our Lord before the millennium, and in rejecting the idea of His kingdom on earth ever being more remarkably displayed than in a wider extension of the present state of Christendom. A remark in the Political Register respecting the London newspapers, seemed to furnish a key to the solution of this mystery: the author therein commenting upon the notorious corruption of the public journals, and on their being influenced one day by the gamblers in the funds, and another day by speculators in corn, cotton, coals, hops, &c.,

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observes, that the only sure ground of judging of the truth or falsehood of any of their statements, consists in their unanimity; so that, says he, whenever they are all agreed in one story, we may be quite sure it is false. This same rule seemed to be equally applicable to the magazines, and so upon closer examination it was found to be in more instances than one; as for example, the Apocryphal controversy, involving the question of the inspiration of Scripture, on which they all, with the single exception of the Edinburgh Christian Instructor, which is the organ of no particular party, promulgated the most novel and unblushing heresies with perfect unanimity.

The first charge, viz. the novelty of the prophetical opinions before stated is a question of bare fact; and the second, viz., the orthodoxy, is more a question of opinion. The first charge, namely, their novelty, excited considerable surprise in all who knew any thing of Ecclesiastical History, of the Writings of the Fathers; or of the most learned commentators on the Scriptures. It was therefore easily refuted; but the refutation involved, as a necessary consequence, the religious and literary, and moral characters of the Editors of the Magazines; for since their charge was triumphantly rebutted by the Fathers, Ecclesiastial History, and the Commentators, it could only be made from wilful falsehood, or from most illiterate ignorance: they are wholly exculpated from the first imputation, which is moral, but arraigned on the latter, which is in itself only literary; but in either case these writers stand self-convicted of incompetence as teachers

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of others; and it follows that their ill-supported pretensions reduce them to a level with systematic empirics, and theological charlatans.

Lest this language should appear too strong, let it be remembered that an empiric is a person who pretends to a knowledge which he does not possess, in order to gain power or money, or some other object, from credulous ignorance; and this conduct is directly charged upon the editors, trustees, or conductors (be their name what it may) of the journals calling themselves, "Religious Magazines;" the proof of which we will now proceed to examine. This is done with very great pain; partly because it is at no time judicious to under-rate the powers of an opponent; and partly because it is derogatory to the importance of the matter in hand to condescend to questions of this nature: but when it is seen that no answer whatever has been made to the subjects advanced, but that they have been attempted to be run down through personal attacks upon the individuals who hold them, it is obvious that there is no method left to obtain for them a candid investigation, but to break the spell by which the Christian public is bound, and to shew the real merits of those writers who have presumed to anathematize all who do not kneel before them.

If any one suppose that the question at issue between us and the Magazines is one of merely speculative theology, and which may be entertained as an episode in his scheme of Christianity, and be received or rejected without any detriment to his soul's health and safety, he is most egregiously mistaken. If it were indeed as he supposes,

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I should think it a very idle disputation. The point at issue between us is neither more nor less than what God has revealed to be his chief end in creation and redemption, to which end all other acts of God in providence are only subordinate: the great importance of which subject has been well shewn by President Edwards. The object of all doctrines is to bring us to know and to enjoy God, and unless they do this, they are nothing but puerile subtleties, fit only for the amusement of the idle schoolmen of the dark ages. It cannot be too often inculcated and borne in mind, that the knowledge of God is not the knowledge of an invisible metaphysical abstraction, but the knowledge of an *acting* God; "in whom," that is, in whose acts, "*we*," ourselves, "live and move and have our being;" of an AGENT, who is only to be known by his acts; and which acts can only be admired as they are perceived to be conducing to some proposed end: so that the point at issue contains the sum and substance of all religion, as the greater includes all its subordinates.

However lightly they may treat the matter, it is nevertheless one of the highest importance; nor will we deny the conclusion to which, if we are wrong, they may justly drive us, of being under a fearful delusion, and perverting a large portion of Scripture. On the other hand, if we are right, they are infidel to nine-tenths of what God has said: and between these extremes there is no middle course in all that respects our hope, our watchfulness, our prayers, and our brotherly love. We are expecting the seed of the woman, the Son of

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Abraham, the Son of David, the Son of Mary, to drive Satan out of this earth, to take possession of the promised land; to sit upon his Father's throne in Zion, to govern the world in righteousness, and true holiness, and to produce the happiness of the whole race: they are expecting him never to come but for twenty-four hours to burn up the globe: wherefore the object of our hope is essentially different. We are of opinion that Christendom is full of infidelity; that the time is arrived to punish the nations for their apostasy, whether Papal, Greek, or Mahometan; and to repay all the cruelties which they have committed on the Jews for 1800 years; that the modern religious societies, however useful they may have been in calling out God's elect to the ark of Christ's church, are nevertheless full of self-righteousness and Pharisaism, and tend much faster to ripen the world for judgments, than to convert it; and that Christ is just at hand to destroy suddenly all Protestant nations and churches as well as the Papal: they are of opinion that the societies are to go on getting more money, and sending out more books and preachers, till the whole world is gradually converted by them, without any judgments at all: therefore, either we are groundless alarmists, or they are lulling men to certain perdition, and crying peace, peace, whilst sudden destruction is at the door; and thus our watchfulness, both in the thing to be watched for, and in the necessity for it, are essentially different. We believe that the two kingdoms of Israel and Judah are both to be reunited under one king, even Christ, in their own land, and that they will then

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produce the conversion of the world: they believe that neither of the kingdoms are ever to return to their own land; and that they are just like heathens, Mahometans, or other unconverted men, and to be prayed for with the same end; therefore the object of our prayers touching the Jews and the world is different. We believe that they who deny these things are infidels to the greater part of God's word; they believe that we are under delusion, and are perverting God's word; therefore our brotherly love for each other is much disturbed.

A small volume has lately appeared from the pen of Dr. Hamilton, professing to be against the views of the Millenarians: it contains shreds of sentences dragged from their contexts in various writers, and placed in such juxta position as to shew the opinions of the said writers to be contradictory to each other; an attack upon the politics and sentiments of some writers that have no connection whatever with the subject; a few misquotations from the fathers; mistakes in Ecclesiastical History; a string of coarse epithets applied to his opponents; and two awful passages of heresy, (awful considering they come from the pen of an evangelical doctor in the Church of Scotland,) one of which is flagrant Pelagianism, and the other denies the mortality of the human nature of our Lord. As soon as this extraordinary performance appeared, the Evangelical Magazine, under the false pretext of reviewing it, pronounced a panegyric upon the whole work, scurrility, misquotations, heresy and all; gave no analysis of its arguments, or of the opinions which it was written

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to assail; but applauded the whole because it was calculated to shew "how little the Millennarians are entitled to public confidence;" in furtherance of which laudable object, heresy itself is no offence in the eyes of the reverend evangelical conductors of this Magazine.

It would not be just, however, to include the *Christian Observer* in the strictures which have been made upon the other Magazines: for although the standard of its theology is the lowest that is possible within the verge of orthodoxy, and although it is one of the foremost in proclaiming an approaching Millennium by means of Bible and Missionary Societies, and Infidel Universities, yet it has never attempted to crush all enquiry into the present subject: on the contrary, some very well written papers have appeared in its columns on both sides of the question; and in the style of its criticisms, on those points on which it differed most widely from us, it formed a perfect contrast to the coarseness of some of its cotemporaries.

The Baptist Magazine has also endeavoured to discuss the subject, although with remarks on private individuals, perfectly unjustifiable; whether it has examined the question well or ill, is not now the point; it has not attempted, at least to put its veto upon all who should presume to differ from it.

The Editor of "the *Christian Guardian*" (what a title!) "and Church of England Magazine," cited some passages from Dr. Hamilton's work also; found no fault with its coarse language, which it called "pungent:" swallowed, like his dissenting

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colleague, the heresy, as a venial offence in any Evangelical Doctor who would attack the Millenarians; never discovered the blunders in History or in the quotations from the Fathers; but eulogized the whole work as "valuable," and so fulfilled his self-assumed office of Guarding the Christianity of the Church of England. Before dismissing this journal, one other instance of the Editor's incompetence must be pointed out from his review of Mr. Faber's recent work: this work contains a systematic interpretation of the symbolical Prophecies of Daniel and St. John; in order therefore to make it complete, the learned author was obliged to go through the whole of them, in doing which he has availed himself avowedly of the writings of his predecessors, to which opinions he has added some original and valuable remarks of his own. But so great is the ignorance of the Editor upon every thing that has been written upon the subject, that he has transcribed as original from Mr. Faber, that which has been published before, and which is well known to every novice in the study of unfulfilled prophecy, and entirely omitted much that is really original and important in this new work of Mr. Faber's. But to return to his brother Guardian of Evangelical Religion amongst the Dissenters.

The Editors, therefore, having refused to debate the subject like scholars, like gentlemen, or like Christians, have chosen their own ground, namely, that of personal claim to public confidence, and into that arena of their own selecting we must descend after them.

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In this *nation bouticaire*, where every thing moral, intellectual, and physical, has its price, few trades amongst the middling classes of society, are more thriving than the profession of Evangelical religion; provided it be carried on with "prudence," and that the trader takes care to "do nothing to mar his usefulness." Persecution for the Gospel's sake, being confined to the lower class of dependant labourers; or to the higher classes, with whom piety is invariably associated with ideas of vulgarity. Amidst the various ramifications of this calling, some ministers sell themselves to supply a periodical portion of letter-press, for the particular Magazine of the sect to which they belong; being obliged to furnish this portion at all hazards, they perform it *tant mal que bien:* thus they leave themselves little time to read, and still less to meditate; so that the instruction they convey to their flocks, consists in a repetition of the same scholastic terms which they brought with them from their Academies. In the mean while, by attacks upon the reputation of their brother ministers of the Gospel, not only in Magazines, under pretence of reviewing their works, but also often from their pulpits; by publicly (*e. g.* at the meetings of the three denominations, &c.) calling the priests of Socinianism, that God-denying apostacy, their Christian brethren, they have, unintentionally, but effectually, lowered the dignity of the pastoral office, as an institution of Christ, in the opinions of their congregations; and by joining with infidels in their encouragement of wild, irreligious liberalism, they have still further loosened the

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already too slender bonds which held Dissenters together; and have applauded a "march of intellect" in their hearers, whilst their own divinity has remained as crude as it was the first day they mounted a pulpit.

To a people so prepared, the writings of the students of prophecy have shewn that there is a large body of matter in God's word, (whether they were right or wrong in their interpretation of it,) not only relating to the second Advent of Messiah, but to many other subjects, about which these ministers never discoursed at all: and on which, if they were consulted in private, they were found in entire ignorance.

As the Popish, and all other priests do, in similar circumstances, they fulminated anathemas from their pulpits, and from their Magazines, against all who should dare to go to hear any of their brother ministers preach upon these subjects, or should venture to read any of the works which they included in their *index expurgatorius*. The effect which has followed such attempts of popery in other places, followed here also: the works on Prophecy have sold in exact proportion as they were preached against; one article in the Congregational Magazine alone nearly doubled the demand amongst its readers, who were previously indisposed to look into the subject. One bookseller observed that a stranger came into his shop, and said, "I was not much inclined to take up the subject of prophecy, for I thought the writers all in the wrong, but I am so confident

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of the nature of that spirit which dictated this article," (pointing to it in the Congregational,) "that I have determined now to read and judge for myself."

What was now to be done? the profitable trade of Evangelical preaching was likely to suffer. These Demetriuses, therefore, took counsel with the workmen of like occupation, (Acts xix. 24.) and seeing that not alone in the Church of Scotland, but almost throughout all England, this Irving hath persuaded, and turned away much people from their present meagre theology, so that the craft of the said Demetriuses is in danger to be set at nought, but also that the expediency of the great Societies should be despised, and their magnificent wealth diminished, which all Evangelicals do worship; it was determined to write down the men, and denounce them as persons whose opinions were heretical, and therefore not "entitled to public confidence."

It may be said that the dishonesty and incompetency of these Magazines, in questions of unfulfilled prophecy, is no proof that the same charge can be justly made against them upon other subjects; let us therefore proceed to analyse another review in the same number of the Evangelical Magazine, that contains the wholesale approbation of the Pelagianism, and Monothelite heresies of Dr. Hamilton, namely, that of a little tract, called "Theogenes," by Dr. Malan, of Geneva. The two first columns of this review are entirely filled with an account of "his conversion," and private matter respecting him, as an individual,

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wholly irrelevant to the subject of the tract: the Editors then proceed to descant upon the private friends whom Dr. M. pleases to admit into his own private house. There can be no act of baseness greater than that of prying into the conversations which take place between individuals, within the sacred precincts of a man's own house; and making these conversations, surreptitiously obtained, the grounds of public accusation. This is a species of tyranny which is almost the peculiar attribute of the dregs of the people, whenever, for the curse of mankind, they obtain possession of power; and which history, with the exception of the great ear of Syracuse, shews us scarcely any examples of being exercised by Aristocratic tyrants: but wherever mob-power gets the ascendancy, there this is pre-eminent. Thus during the bloodiest times of Robespierre, the reputed private conversations of the victims with their intimate friends and nearest relations, were almost the only ground of accusation: and this same form of tyranny is that which the lowest and meanest of the Popish priests (for priests of every creed, with secular affections, are always base,) exercise through the confessional.

The same cause that has made some of the Millenarians personally odious to the class to which the proprietors of these Magazines belong, has made Dr. Malan odious also. He has not pursued Evangelicalism as a trade. He does not sell himself to write he cares not what, so long as it will bring money; if he writes, he

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writes to instruct, and therefore he of course selects such points as the church most requires to be enlightened upon: he will not become dependent upon the Religious Societies of England. Nor whilst cast out for his Master's sake from the National Church of his country, (which is no Christian church, but a synagogue of Satan,) does he rail against her wealth in such terms, as to prove that there is more jealousy than conscience in his separation. His uncompromising consistency is wormwood to a trading Evangelical; and he must be denounced as having "something in his mode of thinking, which indicated a want of solidity, a readiness to embrace new and captivating theories, a disposition rather to draw upon his own most scanty stock of theological materials, than to avail himself of that assistance which intercourse with men, and books, might have supplied:" no doubt meaning such men and such books as the writers in, and the English Religious Magazines themselves. They say "we shall select from these Dialogues (Theogenes) a few of those sentiments which we consider to be of unscriptural character, and injurious tendency, and shall leave our readers to judge for themselves, whether Dr. Malan has any pretension whatever to dictate to the Christian people of this country, or whether there is any reason why they should think meanly *of their own pastors*," (ah! the craft of the Demetriuses again endangered) "in comparison with their continental visitor."

There cannot be a more decided criterion of

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a true or false shepherd, than the manner in which he inculcates the lessons that he teaches to his flock. The apostles invariably referred to the Scriptures, and called on their hearers to judge out of them: the Popish priests as invariably call on the people to trust to their dictation, and not to judge for themselves: the worldly-minded clergy of the Church of England are greatly opposed to the people judging their doctrines out of the Scriptures, for which opposition the Dissenters omit no opportunity of finding fault with Popish priests, and with the venal clergy of the Established Church; alleging most justly, that the conduct of these persons, in this particular, is an undeniable proof of conscious false doctrine. But here we have the leading Dissenters promulgating, in the face of day, and reiterating two several times in one number of their Magazine, that the people must not judge of what these said Dissenting pastors say: and neither read the works of the Millenarians, nor listen to their sermons, "nor think meanly of their own pastors in comparison with their continental visitor." Here we have a direct appeal to human authority, instead of the Scriptures, as the *ultima ratio:* a call to lean upon a fallible man instead of leaning upon the infallible word of God.

The question at issue between the Reviewer and Dr. Malan is this: "How is any one to know that he is a child of God?" Dr. Malan says, "by Faith." The Editors of the Magazine say, "by Faith and Works." It is true, that the word "Works," is not

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admissible in this part of the Calvinistic Creed, and therefore, as the Editors' trade is Calvinism, they must get rid of the word "works;" and say that "the believer must try his faith by its fruits:" so that the word "fruits," conveys the idea of these Calvinistic Dissenters, just as the word "Works" conveys the idea of the Arminian Tomlines in the Church of England. "Faith and works," says Bishop Tomline; "Faith and fruits," say the Magazines; "Faith without works, fruits, or any thing else," says St. Paul, Rom. xi. 6; for Christ, and Christ alone, without faith, works, fruits, or any thing else, separate or combined, says the Gospel; and whoever can find any other mode of laying hold of Him but by faith, let him do so. Dr. Malan has not, in my opinion, stated the question clearly and well: but the Editors are not objecting to his *mode* of stating a truth; on the contrary, they rejoice at the badness of the mode, because it affords them an easier attack on the truth: I am sorry for the mode, because I feel it difficult to defend the truth by it, and am therefore compelled to condemn it. The question has been argued, and re-argued, again and again, so well by many writers, especially Fisher, Boston, Leighton, Witsius, Hervey, Sandeman, Haldane, Erskine, &c. that it must be useless to re-state it. But it is not a question of Theology, nor ought ever to be so treated; it is one of common sense, and clearness of head; and whoever cannot understand it as such, is not only unfit to be a teacher of religion, but of every other branch of know-

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ledge. Let us therefore take the question out of Theology into common life; and it is thus:

Dr. M.—I am cold.

R.—You cannot tell that unless you go to the fire.

Dr. M.—You may not believe that I am sincere in saying so, unless you see me shew my sensation of cold by that natural consequent action; but still I maintain that I do know, and therefore can tell that I am cold, whether I move towards the fire or not.

R.—You may deceive yourself in this matter: if a man thinks himself to be cold, when he is warm, he deceiveth himself; to err in the present case may not be fatal, but if you were to carry such a notion into religion, it would be very dangerous.

Dr. M.—I can see no danger in applying universally, an universally self-evident proposition, namely, that instead of moving to the fire, in order to know whether I am cold, I must first, not only know, but be sure, that I am cold, before I shall move to the fire.

R.—How unlike this dangerous doctrine of yours, is the Apostle's dealing with the Thessalonians; he argued their principles, ch. i. 4—10, from their having become examples to others, and not from their own internal persuasions.

Dr. M.—The apostle could know nothing of their internal persuasions, but as they exhibited them by external acts: but you puzzle the question: did the apostle not know his own internal persuasions, but by his own external acts? that is what you have to shew; and not what he knew

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of other person's internal persuasions; and I defy you to shew that the apostle ever judges of his own state by his own acts.

Thus these Editors labour to persuade their readers that they do not know whether they are hot or cold, hungry or thirsty, believe or disbelieve any thing, think or do not think, upon any one given subject, unless they have followed up this sensation and thought by some second and consequent operation.

It is quite true, however, that it is only by outward signs that we can judge of the inward sentiments of others; and thus it is by the opinions set forth by those Editors that we perceive their incompetence to be teachers of religion. They may at bottom have a better creed than they know how to enunciate, and be truly excellent, and pious men; we are not called upon to excommunicate them from the fellowship of the saints, because they are ignorant; but we are called upon to say, upon theological, as upon all other subjects, that ignorant men are not fit to be teachers. When Kett wrote his Elements of Useful Knowledge, Mr. Davison did not call upon the University of Oxford to expel him, but only shewed that he was too ignorant a person to be a tutor, and teacher of others. It is not on the score of piety that these Editors challenge our deference, and our homage, but on the score of their theological and literary attainments: and they do this not by the high, and honourable method of writing better than others, but by calling names; by attacking indi-

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viduals, and saying that one is "not entitled to public confidence;" and by drawing a comparison between themselves and another, as to which "pastor is to be most esteemed," like the veriest empiric that ever advertised for custom by depreciating the merits of a successful rival.

This, not being a casual slip of the pen, but the theology which the Editors mean intentionally to teach, it is manifest that they are exceedingly illiterate men, and consequently incompetent to the task which they have arrogated to themselves. If this ignorance were found in an old woman in a garret, and if the old woman manifested by other signs that her heart was right with God, and she was at peace with him, by resting on the alone true foundation, it would not be worth while either to enlighten or expose her: if, however, she were unhappy in her mind from this confusion in her creed, it would be an act of charity to clear it up for her; but if she were to take upon herself to teach such nonsense, it would become requisite to unmask her folly, not with the vain expectation either of convincing, or of silencing her, but in order to prevent her injuring the creeds of others. On the same principle the works of these Editors must be exposed; not that they will be either silenced or convinced, but that the church may perceive the wretched trash that is taught her under the name of Evangelical Religion.

Although they are probably unaware of the fact, it follows, from the doctrines they inculcate on this point, that the Editors are in error on

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that of justification by faith: that they are still under the law; and that they make a great confusion in the work of the Spirit; for they make it to consist in bringing the believer back under that law from which Christ has delivered him. Dr. Malan sees plainly that this is the state of their theology, and he has therefore most laudably set himself to work to counteract its baneful tendency. But, to the shame of some be it spoken, that there are those who are perfectly aware of the low, wretched, and spurious Christianity which is promulgated by these writers, but who, instead of honestly reproving, and separating from them, still encourage the circulation of that, and similar magazines, because they form the bonds, and are the organs, of the parties to which they belong. In worldly matters, "party is the madness of the many for the gain of the few;" but in religious matters, it is nothing but gross dishonesty; and preferring the applause of the little circle, which constitutes their "world," to the truth of God, and the spiritual health of men's souls.

I cannot dismiss the subject of Dr. Malan, however, without observing that he has testified the sincerity and power of his principles in a way that would scare all Homerton and Highbury out of their senses. There is no man now living in Europe who has suffered more, or perhaps so much, for the cause of the Lord Jesus, as he has. No wonder then that they, who find religion a thriving trade, should hold those principles cheap which bring a man into such very different circumstances. In former times, the more a

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Christian suffered for the truth, the more he was honoured by those who professed the same faith. There is no surer test to this hour; and wherever we see the men who have sacrificed time, fame, wealth, or power, for Christ's sake, lightly esteemed by those who have gained much and sacrificed nothing, we shall justly think the contempt they shew for a suffering Christian a stronger proof of a carnal and unsanctified heart, than any evidence they may offer can be of an opposite character.

As if, however, to furnish a superabundance of evidence of incompetency, a third review follows, which is that of Mr. Erskine's work on the Freeness of the Gospel. Mr. Erskine in this essay has fairly turned the ideas of these Editors upside down. He has taken the great truths of revelation out of the slang phraseology of the Meeting House, and written of them in ordinary terms; the consequence is, that they, whose knowledge is limited to the words and phrases of their school, can scarcely comprehend a single sentence of them. One example of this may suffice. Mr. Erskine wishes to state this highly important fact, namely, that, "by the incarnation of the second Person in the Trinity, the whole creation (i. e. limiting the word creation to this planet and the beings who inhabit it) is become beneficially interested in the work of Christ:" this fact he expresses by saying that the world is *pardoned* by the incarnation of Christ: upon which the Editor observes, "we do maintain that for his doctrine of universal pardon there is not an atom of evi-

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dence in the sacred volume. Had he maintained universal* redemption, that Christ died an actual sacrifice for all, there might have been a possibility of wresting the Scriptures to bolster up the absurd position. But to affirm that God has really pardoned all men, and that even believers themselves acquire nothing more than the sense of that blessing, appears to us to be something so monstrous, that we can find no passage in Holy Writ capable of being so far tortured, even as to throw around it an air of consistency." The Editors have heard of criminals in prison being pardoned by the king: they hear now of the world being pardoned: they suppose the cases to be exactly parallel, and never seem in their lives to have analysed the ideas belonging to these two different categories. When the king pardons a criminal, there is, first, the grace of the king: secondly, the promulgation of that grace; thirdly, its revelation to the culprit; fourthly, its acceptance by the culprit. In ordinary cases all these four acts are signified in the single term of "pardon," though sometimes instances have occurred of the process being impeded in the third stage, so that it has arrived too late to stay execution of the original sentence. But in the other category the case is very dissimilar. The first act indeed has taken place, namely, the grace of the King in pardoning the world; the second also, inasmuch as its promul-

* Here the Editor shews that he is ignorant, even of the *terms* of his trade; for he does not mean *universal*, but *general*, redemption.

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gation has gone forth; but, thirdly, there are great numbers of culprits to whom it has never been declared; and fourthly, the majority, of those to whom it has been offered, reject it. Since, however, in the case of the earthly king, the criminals do almost invariably accept the offer, (though some instances have occurred, particularly in foreign courts martial, where they have refused it, and preferred to be executed,) so that the word pardon necessarily includes the act of their acceptance, although there are at least three preceding and distinct operations besides, these Editors have jumbled the whole in their heads together, and cannot perceive that this state of things, in the former case, is not transferable to the other. It is true then, that as far as the grace of the King is concerned, the world is pardoned by the work of Christ; but there the analogy ceases: its application to each separate individual belongs to another functionary in the mighty scheme; namely, immediately to the Holy Ghost; ultimately indeed from the Father, and mediately through the Son.

If these Editors are really pious men; if they are truly anxious about the realities of eternity, and not quarrellers only about words; if they wish that the church should be instructed, whether the instruction shall bring grist to their mill or not, they ought most sincerely to rejoice in the publication of Mr. Erskine's work. In this intellectual age they must know that the nomenclature of Calvinism is easily learned most correctly, and that there is nothing of more vital impor-

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tance than to multiply the means for each individual to examine himself as to his principles, separated from the terms by which he may have imbibed it. I have never met with any work that takes vital religion out of the technicology of the conventicle, so completely as this, and therefore, as far as it goes, it is a valuable work. I say as far as it goes, because it would, in my opinion, have been better if it had taken in another branch of the subject, and shewn that the pardon of the Almighty Sovereign, as treasured up in the work of Messiah, was still useless to every individual but by a further special act of the Father in sending to each the Holy Spirit.

Here also, as in the case of Dr. Malan, I am not prepared to contend that the expression "pardon," is the best which could possibly have been chosen to express the idea which Mr. Erskine wished to convey: but I am quite prepared to maintain the idea which I have above stated, namely, that by the incarnation, &c. of the second Person in the Trinity, the *whole* creation has been brought into such a state, that the Father can, without any violation of the most rigid justice, take *any* individual, whom he wills, to eternal glory, sending the Holy Spirit to him, to cause him to lay hold of, and appropriate to himself the efficacy of the Son's work. As it is admirably expressed by the Church of England where she teaches her catechumen to say, "I believe in God the Son who hath *redeemed* me and *all mankind;* and in God the Holy Ghost who *sanctifieth* me and *all the elect* people of God."

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This is the positive idea which I wish to convey; and in order to make it more clear by setting out the negative, which I wish to oppose, it is that shopkeeping divinity which would set a limit to the value of the work of Immanuel; and make it merely an equivalent for the sins of the elect.

The great importance of separating vital truth from the cant of "a large proportion of writers of sermons and other religious works," is well set forth by Dr. Whately, in his work on Rhetoric. "For," says he, "it will often be found that what is received with great approbation, is yet, even if strictly speaking, understood, but very little attended to, or impressed upon the minds of the hearers. Terms and phrases which have been long familiar to them, and have certain vague and indistinct notions associated with them, men often suppose themselves to understand much more fully than they do; and still oftener give a sort of indolent assent to what is said, without making any effort of thought. It is justly observed by Mr. Forster, (*Essay* iv.) when treating on this subject, that 'with regard to a considerable proportion of Christian readers and hearers, a reformed language would be excessively strange to them;' but that 'its *being* so strange to them would be a proof of the necessity of adopting it, at least, in part, and by degrees. For the manner in which some of them would receive this altered diction, would prove that the customary phraseology had scarcely given them any clear ideas. It would be found that the peculiar phrases had been not so much the vehicles of ideas, as the substitutes for them.

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These readers and hearers (Query, why not preachers?) have been accustomed to chime to the sound, without apprehending the sense; insomuch that if they hear the very ideas which these phrases signify, expressed ever so simply, in other language, they do not recognise them.'" p. 223.

The observations made on the Evangelical, belong, with equal propriety, to the Congregational and Eclectic Magazines. If it be replied that amongst the Dissenters, with which body the conductors of these Magazines are specially connected, are to be found some men as exemplary for their piety, faith, and benevolence, as the records of fallen humanity can produce, I grant it to the fullest extent; but if these shall continue to countenance those of their own body, who make a mock in private of the truths which they declare in public; will denounce the faults of some of the clergy of the Established Church, and take occasion from thence to reiterate abuse upon the whole ecclesiastical authorities of the land, while they do not repudiate the same vices in their own colleagues; if they will associate with any one, however profligate in morals or bankrupt in character, provided only he can write a smart article in their Magazine, and draw a crowd to their Chapel; if they will sanction the deceptions which are practised by means of the exaggerated reports of societies, and give simulated salaries to secretaries and agents, under the false pretences of travelling and incidental expenses; if they will prefer their sect to their God, and will sacrifice religion and morality to the fame of their denomination, they have no

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right to complain that they are not distinguished from the herd from which they will not separate themselves, even as Lot himself could not have been preserved unless he had come out of Sodom. Much might be added on the system of puffing a book that comes from "the right quarter;" the consequent gain to one of the privileged set; the jobbing in contracts, &c.; and various other dirty tricks, well known to "the trade;" and which are practised to fully as great an extent with these Religious, (!) as with the most irreligious, publications. Such are the "fruits" of their theology.

The charge against them is not that they have argued the question ill or well, fairly or unfairly; but that feeling conscious they were as ignorant of the subject as they were of the Chinese language; they have not had the honesty, the fairness, and the humility, to confess it, and betake themselves in silence to patient study, or due submission to those who could instruct them; but that they have put forth false pretensions to knowledge which they did not possess, and by an abuse of that confidence, which they felt was reposed in them, and of which they took advantage to betray the spiritual interests of those who so trusted them, have endeavoured to use their power to denounce opinions and individuals, and entirely to crush, *in limine*, all enquiry into the meaning of a considerable portion of God's Word.

So far from there being any novelty in the doctrines which have been set forth in the Dialogues, the only novelty respecting them is this: that for

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the first time since the world was created has the Church, by all the organs by which her opinions can be made known, without a dissentient voice, declared that she did not look for the Messiah as a man to reign over this renovated earth!!! This is a true novelty, and perhaps the most awful which could have been exhibited. To the declaration, "We will not have this man to reign over us," the answer is, "these, mine enemies which would not that I should reign over them, bring hither, and slay them before me." It is worse than idle for her to say she looks for a *spiritual* coming; what is the meaning of the *spiritual* coming of a *man?* a *spirit* must come *spiritually*, but a *body* can only come *bodily*. "Shall so come in like manner as ye have seen him go," is the manner of the coming: was it a spiritual or a bodily going? whichever it was, the same shall be the coming.

I am aware that the term "Evangelical" has been used throughout this Preface in a sense that is not usual: that it is generally employed to signify real and vital Christianity; while I have employed it merely as the designation of a religious faction. I admit that such was its original import, but such also was the original import of the word "Christian;" and, at a subsequent period, of the word "Protestant;" but degeneracy very soon made those terms irrelevant, and the same has come to pass with that of Evangelical. All these terms signified originally, persons who believed themselves saved by standing in God's sight as the Lord Jesus Christ himself stands. The greater part of those included under the term Christians fell away from this faith by

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the mixture of all kinds of heresies: many included under that of Protestant fell away by the addition of "good works;" and many included under Evangelical have fallen away by the addition of "fruits:" and all in every age have denounced those who adhered rigidly to faith, and faith alone, in the plain and literal declarations of God's word.

We do therefore most earnestly conjure every one, who calls himself, and thinks himself a Christian, not to be deterred from the examination of the subject by the self-sufficient and unmeaning declarations of the religious Magazines, that the persons who hold these opinions "are not entitled to public confidence;" or by a whining supplication not "to desert their own pastors." If human authority might avail, we could bring forward a host of the greatest names which ever have adorned the Church of Christ upon earth, either by their learning, or by their piety. Bishop Horsley, Sir Isaac Newton, Bishop Newton, Mede, Toplady, Gill, the Baptist Confession of Faith, the Council of Nice, the earliest Fathers, Bishop Bull, the Encyclopædia, have already been produced in proof of this assertion: the list might be multiplied to a much greater extent; but we forbear, because we had rather appeal to divine than to human authority; and say "thus saith the Lord," than, thus saith any man, for whatever we advance. But these names are brought forward, and are sufficient, to crush that presumptuous ignorance which has ventured to impose upon illiterate people, and call the views of the second Advent now

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maintained "new and unheard of novelties;" and itself "the spiritual part of the periodical press."

It is perhaps a natural consequence of the multiplication of religious books, that men should learn their creed, not from God's word, but from those books; and if an accurate examination could be made into how much is believed on the bare authority of God, and how much on the authority of man, it is greatly to be apprehended, that the ranks of infidelity would be found to receive an awful augmentation from quarters, whence recruits would be little expected. Hence, too, has grown up that unscriptural division of essential, and non-essential truths, as if God's word was to be believed in one place, and doubted in another place, according to every one's fancy. This can only arise from men taking their creed *to* the Bible, instead of deriving it *from* it; and hence too arises the inveteracy with which some persons can oppose the plainest declarations of it, although they at the same time delude themselves with the notion that they believe it. "Frequently did the hearers of the gospel, at its first promulgation, disbelieve and misconstrue the statements of the Apostles, in order to reconcile them to their previous opinions, but never, on account of any inherent obscurity, or want of adaptation to their natural powers of discernment, did they seem at a loss to understand their meaning. The disciples themselves, when plainly told by their Master that he would be put to death, and rise again the third day, understood not the account, Mark ix. 32. This arose, it is obvious, not from any ob-

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scurity in the very plain statements made to them, but entirely from their inconsistency with other opinions respecting the Messiah, which, at that time, they considered equally true. And hence, though they had not the least doubt of the veracity of their Master, instead of receiving his words in their obvious meaning, they attempted to attach to them some mysterious and figurative sense compatible with their prejudices;——but cases of this nature, it is manifest, though a proof that it is not believed, afford no arguments that it may not be understood." *On Extent of Divine Agency in producing Faith, p.* 65.

Immediately before the first Advent was inflicted, the judgment on the most religious part of the Jewish community, of "seeing ye shall see, but shall not perceive; hearing ye shall hear, but shall not understand;" and many reasons lead us to apprehend that there will be a similar precursor to the second Advent. If the church really longed for the presence of her Lord she would be incessant in her prayers for that event; and if she would pray, He would hear her prayer, and hasten His coming. "Come, Lord Jesus; shortly accomplish the number of thine elect, and hasten thy kingdom; even so, come Lord Jesus; come quickly!"

Willing, however, to meet honest and sincere enquirers who may be deterred by the hardihood of those who sit in Moses' seat, and holding the key of knowledge, neither enter themselves nor let others go in who are inclined so to do, I conclude these remarks in the words of President Edwards,

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because, on account of his life of Brainerd, he is a great favourite in the present day. "It is abundantly prophecied in the Old Testament, that in the days of the Messiah, God shall take to himself the kingdom and shall reign as king, in contradistinction to other reigning subordinate beings: and that God himself shall reign on earth, as king among his people, is abundantly manifest from many prophecies: and in this very prophecy of Daniel (ch. vii.) where this kingdom, which the Lord of heaven should at last set up, (plainly this same kingdom) is more fully spoken of, it is manifest, that the Messiah is to be the king in that kingdom, who shall reign as vested with full power, and complete kingly authority."

P. S. While the foregoing Preface was in the press, a good article appeared in the Congregational Magazine for the present month, which goes far to redeem others written in former numbers of that work. Truly glad shall we be to see many more such Essays, and we sincerely hope that they may be productive of benefit to ourselves, as well as to others. They, who have no system to uphold, but who only wish to arrive at the Truth, will rejoice as much at having their errors corrected, as at having their opinions confirmed.

An article has appeared in the Eclectic, and also in the Supplement to the Evangelical, fully justifying all that has been said, and much more that might have been said, in the preceding pages.

January, 1829.

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DIALOGUES

ON

Prophecy.

CONVERSATION THE THIRTEENTH.

What light is thrown, upon that part of God's purpose which is yet unaccomplished, by the Revelations which were given anterior to the Law?

Philalethes.—In reflecting upon our conversation on the Time State of the Church, the points which *Theologus* urged, and which you supported by references to Hooker and Charnock, have weighed particularly upon my mind; and it has occurred to me that if the opinions advanced by you were sound, we ought to find proofs of the ultimate end of God having been revealed to man in every age; if I am correct in this, pray tell me what light respecting that part of God's purpose which is yet unaccomplished was vouchsafed to those who lived in the times anterior to the Mosaic Law?

Anastasius.—Before I endeavour to give an answer to your enquiry I must request some more accurate definition of the term, "unaccomplished purpose of God:" and I must likewise

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beg, that in order to set aside all Platonic speculations, you will give me your definition, as nearly as possible, in the words of Holy Scripture.

Philalethes.—The purpose to which I allude is "the good pleasure which He hath purposed in Himself," "that in the dispensation of the fulness of time He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i. 9, 10. "That unto the principalities and powers in heavenly places might be known by the Church, the multifarious wisdom of God according to the eternal purpose which He purposed in Christ Jesus our Lord." Eph. iii. 10.

Anastasius.—This is no doubt a scriptural account of that part of God's purpose which is yet unaccomplished; but it is necessary to add some other circumstances equally predicted, and equally unaccomplished in all respects but one, such as that the seed of the woman shall bruise the serpent's head; "and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 32. "This child is set for the fall and rise again of many in Israel." Luke ii. 34. "The son of man came not to be ministered unto, but to give his life a ransom for many." "Behold the Lamb of God that taketh away the sin of the world." "The Lamb slain from before the foundation of the world," &c.

Philalethes.—Why do you say these passages

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are necessary to the consideration of the yet unaccomplished purpose of God, since they chiefly relate to the crucifixion and humiliation of Messiah, which is already past?

Anastasius.—Because no one part of God's plans can be rightly comprehended, unless all the parts are viewed in connexion together; and least of all can we rightly contemplate the glory which is to be revealed, without seeing as its ground-work the sufferings which have gone before. Most errors in Theology arise from considering different doctrines as insulated things which might be separately received or rejected without affecting the remainder.—"Christ and his redemption," says President Edwards, vol. v. p. 130, 131, "are the greatest subject of the whole Bible. The whole Book, both Old and New Testament, is filled up with the Gospel. Those parts of the Old Testament which are commonly looked upon as containing the least divine instruction are mines and treasures of Gospel knowledge; and the reason why they are thought to contain so little is, because persons do but superficially read them. The treasures which are hid underneath are not observed. They only look on the top of the ground and suddenly pass a judgment that there is nothing there. But they never dig into the mine; if they did they would find it richly stored with what is more valuable than silver and gold, and would be abundantly requited for their pains." "He (Christ) has been causing every thing in the state of mankind, and

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all revolutions and changes in the habitable globe, from generation to generation, to be subservient to this great design."

Philalethes.—In what way do you connect the humiliation with the glory of Messiah, in reference to the knowledge of the latter, which was possessed by those who lived anterior to the law?

Anastasius.—If the glory of Messiah was revealed, the humiliation out of which that glory was to emanate must have been revealed also. "Known unto God are all his works from the beginning of the world." Acts xv. 18. "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand and I will do all my pleasure." Is. xlvi. 10. We may therefore examine the question you have propounded in two ways: either by tracing the subject from the New Testament upwards, to the time anterior to the law; or by beginning in the days of Adam at once, and examining how much of the ultimate purpose of God he was acquainted with.

Philalethes.—Let us take the latter.

Anastasius.—Adam had it clearly revealed to him that the seed of the woman was through suffering to rise into a higher state. There cannot be a more important subject of enquiry in the whole range of theology than that on which we have entered, because the views of Warburton, in his Divine Legation of Moses, have been adopted by the most learned writers on Divnity in England, and these views are entirely at variance with the

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unity of the design of God, and with the unity of testimony of the Old and New Testaments. He asserts "that the doctrine of a future state of rewards and punishments is not to be found in, nor did make part of, the Mosaic dispensation." And Bate puts the question very fairly in these words: "Mr. Warburton hath brought the (as I suppose he took them to be) positive assertions of prophets and inspired men in the Old Testament, that there was not a future state: the prophets and inspired men of the New Testament as positively assert there is: is not this making the Old Testament contrary to the New, and destroying the authority of both? let Mr. Warburton himself judge. To say Moses hath omitted the doctrine is one thing; to say he, or any other inspired writer, hath denied it, is another. This latter Mr. Warburton hath asserted over and over again, that inspired men have denied there was a future state; which is directly setting prophet against prophet, and Testament against Testament." Warburton is a striking instance of the necessity of combining sound theological views with researches into prophetical subjects; and of the inutility of mere learning, without a knowledge of the doctrines of grace, to read the word of God aright; and I bring him forward now, in order to point out the absurdity of those objectors in the present day, who contend that the study of Prophecy has nothing to do with other branches of Revelation: whereas Bishop Sherlock's opinion is the sound one, "that Pro-

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phecy must have been an essential part of a sinner's religion." Disc. iii.

"It is an argument for the truth of the Christian Revelation, that there is nothing else that informs us what God designs by that series of revolutions and events that are brought to pass in the world; what end he seeks, and what scheme he has laid out. It is most fit that the intelligent beings of the world should be made acquainted with it. The thing that is God's great design is something concerning them; and the revolutions by which it is to be brought to pass, are revolutions among them, and in their state. The state of the inanimate unperceiving part of the world, is nothing regarded, any otherwise than in a subserviency to the perceiving and intelligent part. And it is most rational to suppose, that God should reveal the design he has been carrying on to his rational creatures; that as God hath made them capable of it, they may actively fall in with and promote it, acting herein as the subjects and friends of God. The doctrine of the general resurrection at the end of the world, upon many accounts, seems to me a most credible doctrine."—*Edwards*, viii. 147.

Many of the ablest writers, in all ages and countries, have shewn that the one grand truth of a resurrection from a state of corruption, or as I have stated it before, a rising through suffering into a subsequent higher state, is that which was speculated upon by all the ancient philosophers and sages, whether of Greece, Egypt, or

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Chaldæa: that it was this doctrine which was inculcated by all the highest mysteries of every original idolatry; that this truth is the key with which to unlock the meaning of the Eleusinian Rites; the allegorical figures on the most ancient and most simple relics of antiquity; the traditionary fables connected with the overflowing of the Nile; the emblems of the Lotus, the Scarabæus, and the Butterfly: and to this may be traced the origin of many ceremonies, which, though always obscene, became in latter times simply disgusting, when the doctrine, which they were instituted to inculcate, had become effaced from the contemplation of the worshippers.

Since there is no variableness nor shadow of turning with God, it follows that whether this ultimate purpose was, or was not, revealed in former times, this globe was formed originally as a fit sphere for the manifestation of it. But before we proceed further in this investigation, it will be advisable to resort to a still higher point, in the purposes of God, than any thing connected with, and terminating in, the well-being of the creature; namely, that the deterioration and subsequent elevation of the rational creature in, and on, its globe, as the proper stage for its display, was to take place with a still more important view; namely, to manifest the nature, that is, not the essence, (for that must be incomprehensible to finite capacities,) but the moral attributes of the Deity with respect to His government of His intelligent creatures.

The intelligent creatures, inhabitants of this

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globe, are, together with their globe, to manifest conjointly the attributes of God. I say conjointly, because the material part of the creatures is identical with the matter of their globe. It was of the dust of the ground from which the material part of their common progenitor was formed; and of which like matter his descendants have ever continued to be formed. It was of this matter that the second person of the Godhead took into union with himself, by virtue of which union, not only the bodies, the earthly bodies of men are to be redeemed, (Rom. viii. 23,) but also the whole material globe, together with the irrational creatures upon it: (Is. xi. 6; Rom. viii. 19—23,) and let it never be forgotten that the Lord Jesus Christ must be consubstantial with the persons to be redeemed, as well as consubstantial with the Godhead to whom they are to be reconciled. It is not the spirits or souls alone of men which suffer and rise; it is their material bodies also: it was not the soul alone of the Lord Jesus which suffered and rose, it was his material human body that suffered and rose likewise. Hence the soul is not exclusively to manifest the attributes of God, but the body also: that is, not the spirit only, but the matter likewise; not the spiritual and immaterial only, but the material also.

The ultimate end of the immaterial part of this world being to manifest the Deity, and the ultimate end of the material part being for the same object, it follows that the latter taken separately would manifest God as completely as

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the former would taken separately, although possibly in a lower and inferior degree; of which fact the Ancients also were well aware, since Plato called the universe "a sensible image of the intelligible Deity." This is doubtless one of the various ways in which the material globe was "very good;" according to the judgment of Him, who had spoken it out of nothing into that form of being proper to the end proposed.

The Lord Jesus Christ is the manifester of God: in Him dwells the fulness of the Godhead in a bodily form: He is the likeness of the invisible God, and the express image of His person. God dwelleth in light inaccessible, whom no man hath seen, or can see. Invisibility then is an essential attribute of the First Person: it is declared to be so in Revelation; and human science has been permitted so far to attain to the knowledge of truth, as to discover that the mind of man is incapable of the conception of any ideas, but such as it receives from sensible objects. The greatest and most splendid of the material works of God, the sun, is chosen most appropriately as the properest emblem of the Lord Jesus Christ; for that which the sun is to the material universe, so far as we can behold it, such is Jesus Christ to the whole intellectual universe, so far as we can descry it in the book of God. Of the cause, source, or principle whence the light of that body originates, we know nothing: the sun is the manifester of the principle to us; but that splendid luminary might have shone for ever in the vault of heaven

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unconsciously to the inhabitants of this globe, unless particles of its essential properties of light and heat had descended to us, and unless we had been furnished with organs of vision sufficiently delicate to be affected by them. Thus too of the Father and Author of the being of the Sun of Righteousness we know nothing; and He might have shone for ever in the heavenly places of intellectual intelligences without any benefit accruing to the descendants of Adam, unless a portion of that same Spirit, which He possessed without measure, had come from Him to give spiritual discernment to perceive Him: and in this way the existence of a being invisible, and yet manifested; and this manifestation not personal, but by means of the intervention of a third, so that the whole three should be distinct and yet one, was made cognizable to the faculties of rational and intelligent creatures at the first moment of their creation; and thus the first-formed intelligent creatures which inhabited this globe had a manifestation of that being, to manifest whom in future to other intelligences they themselves were destined.

Philalethes.—It is extraordinary, with this view, that Bishop Sherlock should contend that the only account we have of the religion of the Antediluvian world is contained in the history of the sacrifices of Cain and Abel. Disc. iii.

Anastasius.—The worthy Bishop must have forgotten himself, since we are distinctly told that "that which may be known of God is manifest to them, (men,) for God hath shewed it unto

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them; for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. i. 19, 20.

Another remarkable and eternally necessary truth, second only to the former of the mode of subsistence of the Déity, is that on which the whole of His dealings with His intelligent creatures turns, namely, that all beneficence flows from Himself, and all perversion of that beneficence, which is evil, from themselves. This too was set forth from the beginning; for the sun is the ostensible cause of all growth of organized beings, the source of their enjoyment, and the point towards which they turn; yet the creatures often present to its rays no other return than that of putrid exhalations and noxious vapours, by which they themselves obscure and render abortive its benign influences. Hence is manifested that the source of all good, and beauty, and gratification is from above, and all evil from below.

These two points I take to be those from whence all God's dealings with mankind are to be deduced; to the development of which all His acts, as far as they are revealed in the Bible, relate; and with reference to which these acts have been planned, and already advanced in their execution to a certain stage; and these two points were taught to our first parents by the material universe as they first beheld it.

Philalethes.—Yet neither of these points shew

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the humiliation or subsequent exaltation of the seed of the woman.

Anastasius.—Although Adam doubtless saw the same truth pervading every part of Paradise, in which he was placed to keep, dress, and meditate on, it, these were all the truths which could be exhibited until he fell. How long he retained his first estate before the tempter assaulted him is not distinctly revealed; but it was at least for a period of sufficient duration to allow all the animal creation to pass in review before him; to do him homage as their head and Lord; and receive the names which his perfect wisdom enabled him properly to confer upon them. That he was created in autumn we know from the year beginning at that period, until changed at the Exodus,* and also from each tree and plant appearing good for food, with its seed in itself. As soon as he fell, the new truth could be developed, namely, that out of a deteriorated and suffering condition the creature was to rise again in a more beautiful state. The sentence upon Adam was, "dying thou shalt die:" but as he had survived the moment immediately subsequent to the commission of his crime, he must have been aware that the threatened death was to be a protracted, and not a sudden death. Shortly after he had been driven from the garden the face of nature would begin to change: the approach of winter would cause the fruits and the foliage to fall, and the

* *Meyer de Temp. & Festis Heb. Capellus Diss. in Gen.* i. 14.

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trees to appear bare and dead: a striking representation to Adam of the effects of his transgression, and calculated to affect him with the most poignant grief. The returning Spring would invest these apparently dead trees, not only with their former foliage, but cause them to put forth their flowers of every varied hue; a state in which he had possibly never seen them before; and here too would be an emblem of that revivification, in a more splendid garb than the former, which he himself would have hereafter to undergo. The insects also would again start from their torpidity, and

> Thus rising on its purple wing,
> The Insect Queen of Eastern spring,
> O'er emerald meadows of Cashmire,

would preach the resurrection; and thus did the beginning of the creation of God preach Jesus, the first-born of every creature, and first begotten from among the dead.

As the insects proceeded from their worm state to that of chrysalis, and assumed, for their last and most perfect form, that winged beauty in which alone they were to propagate; and as the plants would first put forth the bud, secondly the flower, and thirdly the fruit, so that each was but, as it were, the embryo of the latter; to be sloughed off as the more perfect was developed, till the last was produced, which alone contained within itself the elements of continuity: so would Adam be

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taught to look forward to a succession of developments, in the highest operations of the Divine Wisdom, to be manifested in those beings, of which he was the principal; and that it was only for the last of these, that the former and intermediate stages were introduced at all. The animals preying upon each other, and every one becoming, by its death, the cause of support to its fellow; and the annual decay of all vegetation to furnish that nutriment which is necessary for succeeding crops, pointed out to him the universality of that death which had passed upon all through him, in whom all had sinned, and that nothing could come into, or touch this globe, without abiding that penalty.

The next lesson which Adam would be taught was, by the birth of a son, through the most excruciating anguish which human nature can endure, out of which would come a new creature. Calling his wife חוה was a splendid act of faith, because she was to be the mother of THE LIFE; and in the generation of his own children, as well as of the other animals, he would be furnished with a type of the mysterious proceeding by which the True Life would be generated in the soul of every child of God, "who is born, not of the will of man, but of God," John i. The announcement of its being the woman's seed, and not his seed, to whom he was to apply as his redeemer, would teach him to look forward to one who should be generated without the intervention of man; and his child enjoying a concealed, and unconscious life, supported

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solely through the mother, without the exercise of those functions by which, in a subsequent stage, that life was to be sustained, furnished again a figure of all creation lying at present, but, as it were, in the womb of time, waiting for THE BIRTH, when THE CHILD, and children of God shall be manifested. Much curious matter for speculation here offers, which it is better to abstain from discussing; but I throw out as hints for meditation, whether Adam and Eve were not necessarily for some time preserved in a state of purity? whether Eve's conception took place only subsequent to her fall? whether some animals must not have been produced before the curse fell upon them, since otherwise, those that were killed to make coverings of skins for Adam and Eve, must have been exterminated? all which queries may, if wisely resolved, tend to throw some light on the mode of production among the future inhabitants of "the habitable world to come."

Philalethes.—The sin of Adam and Eve is exactly like that of all their descendants, namely, preferring the creature to the Creator, and setting up for independence; the consequence of these is voluntary alienation from God, and necessary driving from Paradise; the remedy for which is the seed of the woman.

Anastasius.—Apostasy from God, its punishment, and a remnant preserved, were the changes which were reiterated in Cain, Abel,

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and Seth; the Tyrants, the Deluge, and Noah; the tower of Babel, the dispersion and call of Abraham; from which time a new era commenced; for as Methuselah was cotemporary with Adam for 243 years; and Noah was cotemporary with Methuselah, his grandfather, for 600 years, Noah's information, respecting all the mighty transactions in which our progenitors were engaged, was derived, with the intervention of only one person, from the fountain head and great actor in those stupendous events. Methuselah had heard from Adam the certain consequences of apostacy; his father Enoch, who had heard it from the same unimpeachable testimony, had given him a name expressive of his conviction that apostasy would be punished; and they each saw that all flesh had corrupted its way upon the earth, and that the earth was filled with violence, and must be destroyed.

Philalethes.—I perceive how it was plainly manifested to Adam. 1st. That God was necessarily invisible, and could only be understood by him, as one essence existing in three distinct personalities. 2dly. That he himself was mutable, and would therefore certainly depart from God, if left to follow his own judgment and will. 3dly. That he was liable to be tempted by a subtle spirit, whose object was to set him against God. 4thly. That after a state of suffering, he was to rise in a form superior to that which he then possessed.

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Do you think that he was also furnished with any indication as to the time when this resurrection was to take place?

Anastasius.—I think that this also was clearly revealed to him by the institution of the Sabbath, whereby he would learn that the Sabbatism, or period of time of which the Sabbath was a type, was to be the period when all his posterity, who were to be interested in that seed which was to bruise the serpent's head, would cease from their labours, as God had ceased from His. Bishop Horsley observes, in his Diss. on Proph. of Messiah, speaking of Balaam's sacrifice of seven bullocks and seven rams, "that it was a characteristic rite of the pure patriarchal worship, to sacrifice on occasions of great solemnity by sevens. The key to this rite is the institution of the Sabbath. The observance of the seventh day was the sacrament of the Ancient Church; of that Church which was more ancient than the Jewish; of that priesthood which was more dignified than Aaron's; of the Church of Adam before the flood; of the Church of Noah after it." That the observance of the Sabbath was not enjoined for the first time from Mount Sinai, we know by Ex. xvi. 22—30: and we further know, that all the heathen, from the remotest antiquity, reckoned time by seven days. Kennicot has shewn, that the deluge began on the Sabbath, which Noah therefore kept in the ark: the day on which the tops of the mountains were first seen was also the Sabbath: and the day

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on which God spoke to him to leave the ark, was likewise on the Sabbath. Our Lord says, " the Sabbath was made for man," Mark ii. 27. St. Paul argues, that the Sabbath is a sign that as God ceased from his works, so man should, at some time or other, rest from his. The Lord says, by the mouth of Moses, Exodus xxxi. 16, " the children of Israel shall keep the Sabbath to represent a rest to their generations, the everlasting covenant betwixt me, and betwixt the children of Israel; it is a sign for ever;" and by Ezekiel xx. 12, He says, " I gave them my Sabbath to be a sign between me and them, that they might know that I am the Lord that sanctify them;" so that whatever is meant by God's sanctifying them, the Institution of the Sabbath was to teach it them.

Philalethes.—By your not mentioning sacrifices, as teaching any thing to Adam, I presume you agree with Mr. Davison, and others, who doubt their being of so ancient a date.

Anastasius.—Indeed I wholly differ from them; and am glad that you have suggested the subject, because it tends to throw great light upon the object of your enquiry. Kennicot has stated the point very well, and to his works I must refer you. He observes, that nothing can be more absurd to human reason, than the notion, that killing God's innocent creatures could atone for breaking God's laws; and the wisest of the heathen, Pythagoras, Plato, Porphyry, and others, have wondered how an institution so dismal, and big with absurdity,

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could diffuse itself through the world; and the word by which these sacrifices were denominated, αντιψυχα, or ransoms for their souls, was equally inexplicable. Nakedness and unrighteousness, clothing and righteousness, are convertible terms throughout the Scriptures: and Adam being clothed with the skins of the animals, could have no meaning whatever, but that he was to be covered, or again rendered righteous, by the covering of him who was to make the atonement for the sin, or nakedness, of his soul. Cain brought an *oblation*, Mincha, מנחה, to Jehovah of the fruit of the ground; and Abel brought; he of the firstlings of his flock *also*, and of their fat: and Jehovah had respect to Abel, and to his Mincha, oblation; but to Cain and to his Mincha, he had not repect: so the Septuagint; και Αβελ ηνεγκε· και αυτος απο των πρωτοτοκων, &c.: this the Apostle calls πλειονα θυσιαν, a fuller oblation, greater, or more in number, rather than in value; and as Wicliffe translates it, *a much more sacrifice*. As it was *faith* which made Abel offer these *gifts*, δωροις, Heb. xi. 4; and as, in order to exercise faith, there must be a revelation to be believed; it follows, that it was not reason, but God's command, which made Abel kill the animals. The subject is also well stated by President Edwards. "Sacrificing was not a custom first established by the Levitical Law, for it had been a part of God's instituted worship from the beginning. We read of the Patriarchs, Abraham, Isaac, and Jacob, offering sacrifice, and before them,

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Noah and Abel. And this was by divine appointment; for it was part of God's worship in his church, which was offered up in faith, and which he accepted. This proves that it was by his institution; for sacrificing is no part of natural worship. The light of nature doth not teach men to offer up beasts in sacrifice to God; and seeing it was not enjoined by the law of nature, to be acceptable to God, it must be by some positive command or institution; for God has declared his abhorrence of such worship as is taught by the precept of man without his institution, Is. xxix. 13. And such worship as hath not a warrant from divine institution, cannot be offered up in faith, because faith has no foundation, where there is no divine appointment. Men have no warrant to hope for God's acceptance in that which is not of God's appointment, and in that to which he hath not promised his acceptance: and therefore it follows, that the custom of offering sacrifices to God was instituted soon after the fall: for the Scriptures teach us, that Abel offered the firstlings of his flock, and of the fat thereof: Gen. iv. 4. and that he was accepted of God in this offering, Heb. xi. 4. And there is nothing in the story intimating that the institution was first given when Abel offered up that sacrifice to God; but rather that Abel only complied with a custom already established. It is very probable that sacrifice was instituted immediately after God had revealed the covenant of Grace, Gen. iii. 15, as the foundation on

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which the custom of sacrificing was built." Vol. v. p. 25.

Philalethes.—Do you think the question of much importance whether sacrifice was an institution of God or not?

Anastasius.—I cannot add any thing to the force of what I have quoted from Edwards; but hear Mr. Davison's own opinion on the subject. "Nor can this question, concerning the origin of sacrifice, be treated as an immaterial one, to be dismissed at our option. It derives an importance from relations which we cannot disregard; inasmuch as the right itself of sacrifice is connected with the History of Prophecy, with the constitution of the Mosaic Law, and with that which it was the office of prophecy to disclose, and of the Mosaic Law to prefigure, the doctrine of the Christian atonement. Let me state briefly how the rite of sacrifice is so connected in each of those points. First, as to the History of Prophecy. If Sacrifice, from the earliest use of that mode of worship, was of *Divine Institution*, one inference to be deduced from that origin of it would be, that it was appointed for a *Prophetic Type;* that is to say, it was an authentic preparatory ordinance, and at the same time a symbolical representation, adapted to the future expiatory sacrifice, to be accomplished by the death of the Redeemer, in the dispensation of the Gospel.

"If on the contrary its Divine Institution be taken away, the rite thereby forfeits its prophetic character. It becomes simply a branch

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of the Primitive Religion. In which reduced idea of it, however it might express the piety of the worshipper, it cannot be reckoned among the typical signatures of Christianity." Nor is it very easy to perceive how it could be a "signature" of "piety," or "a branch of religion" in any sense: for man had no right to take away the life of God's innocent creatures; and we should think it a strange mode of shewing our regard to a fellow-creature, and far less to a superior, to destroy his property; and Mr. Davison should be more accurate in his use of terms on such subjects than not to feel that nothing can be called *religious*, or *binding*, upon man, which has not been enjoined by God. "For though the action of sacrifice was in either case the same, not so the force of it. What God had not ordained, could not, under its institution merely human, serve afterwards to attest the design, or confirm the truth, or explicate the sense of any of his special appointments, so far removed from the reach of all human cognizance, as that of the evangelical atonement. In a word, it would speak the mind of man and not of God.

"So far, therefore, the *divine* or the *human* origin of sacrifice will make a difference in our view of the character and import of that rite itself.

"2. But what I have here stated perhaps is not the whole of that difference. For the *human origin*, if that be admitted, may seem to detract from the sanctity of all that system of religion which God subsequently or-

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dained by the Mosaic Law, in which the sacrificial worship was made to bear so eminent a part; and in some measure to disturb the doctrine of the expiatory sacrifice of the Gospel. If sacrifice was only an adopted worship; a worship taken into the Mosaic Religion from the existing usage of the world, (!) and that usage the creature of man's own institution, it may be thought, and so in fact it has been argued, that the honour of the Mosaic Law, and the doctrinal scheme of Christianity, are exposed and fatally shaken by this debased origin of the rite, which forms the predominant ordinance of the one, and is the expressive image of the great principle of the other.

"That these consequences, from the human origin of sacrifice, to the prejudice either of the Mosaic Law, or the characteristic doctrine of Christianity, are not justly drawn, is a point which I shall endeavour to establish hereafter. But they are consequences to which the serious inquirer cannot hold himself indifferent. They are such that the notions from which they could not be repelled, would deserve on that single account to be suspected of being essentially wrong." 2—5. He then proceeds to argue the matter, and has, in my opinion, wholly failed to establish his position. The Letters of Philemon to Hydaspes contain the best arguments which have been brought forward in favour of Mr. Davison's view, and were written in reply to Shuckford: but Shuckford's reasoning is quite conclusive. "Abel's offering his sacrifice was an obedience to

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some Divine command, some explicit injunction given by God; and I confess that to me a most unanswerable argument that it was so, is Abel's being said by the Apostle to have made his offering *by faith*, (Heb. xi.),—the faith, concerning which the Apostle wrote in this chapter, supposes, in all the instances he gives some express declaration or direction from God; faith cometh by hearing; faith is the believing something that is testified or declared to us." ii. 359.

The lesson, however, to be derived from the sacrifice, did not stop here. Before the animal was accepted by God, it was not only to be killed, but it was to ascend to heaven; which it could only do by having its organization destroyed, and its material particles rendered lighter than the air. Herein was the exact picture of Him who died for our sins, and who rose again for our justification: here was another representation of the fact, that the whole form, κοσμος, beauty, and structure, of this material creation, of which Adam was the head, and which was given to him, must pass into another form before he could be restored to that fellowship with God, which he had formerly possessed.

Philalethes.—Adam must have undergone exquisite agony, because he knew the good which he had left, as well as the evil to which he had arrived; and also because he must have been conscious of being the author of misery to the whole creation.

Anastasius.—The greatest sufferer that ever

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trod upon this earth was the Lord Jesus Christ; and undoubtedly the next greatest was Adam, from the causes which you have assigned. One of the chiefest would be the further lesson which was now taught him by his two sons, that through his transgression his posterity would wage the same war of destruction upon one another, which he must have before seen take place amongst the beasts; and further, that it was not in God's purpose to prevent the fullest manifestation of the evil principles of man; nor to preserve the whole of his children from the consequences of sin, neither in this world, nor in that which is to come. He must have perceived that nothing but the electing love of God fixed upon Abel, had preserved him from being such another as Cain; and hence he must also have perceived that his posterity were to exist in two lines, between whom an irreconcileable hostility would ever subsist. He that is born after the flesh must persecute him that is born after the Spirit.

Philalethes.—Might you not be charged with attributing more knowledge to Adam than you are warranted by Scripture in assigning to him?

Anastasius.—I am not conscious of attributing any knowledge to him which it is not absolutely necessary that, according to every view of his condition, he must have possessed. We must also remember, that as all the documents which were once in the possession of the Israelites are not come down to us, as we know by Numbers

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xxi. 14, so also much information was communicated by God through the instrumentality of prophets, whose predictions are nevertheless lost to us. This we know by that of Enoch recorded by Jude. The heathen are charged with not being able to read the invisible world in the visible: "because that which may be known of God is manifest to them; for God hath shewed it unto them; for the invisible things of him from the creation of the world are clearly seen, even his eternal power and Godhead, so that they are without excuse." Rom. i. 19, 20. Bishop Horsley observes, "in this idolatrous country (Ur) he (Job) prophesied of the Redeemer; and it is a circumstance that deserves particular attention, that he prophesies of a Redeemer, not without manifest allusion to the divinity of his nature, and express mention of the resurrection of the body as the effect of his redemption;—two articles of our creed, which we are told with great confidence are modern innovations; whereas we find them not only in the Jewish Prophets, but in far more ancient prophets of a more ancient church." *Diss. on Proph. of Messiah, p.* 71.

Philalethes.—Adam had no doubt more light than we can gather that he had from the record as it has come down to us. The expression of the Apostle, Rom. xvi. 20, that God will bruise Satan under your feet shortly, distinctly proves that Satan's head was not crushed at the crucifixion. The circumstance of Job speaking of a Redeemer standing in the latter day upon the

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earth, shews that a very considerable extent of knowledge was vouchsafed by God, and communicated by some means or other, before any written word.

Anastasius.—As this latter sentiment may possibly be denied, although it is as clear and obvious as the sun shining at noon day, it will be well to fortify yourself with an authority against the time when you may be attacked for it; you will find them readily enough; and since Edwards is greatly in fashion just now, I will shew a passage in his works on Redemption; of it he says, "There were things done at the creation of the world in order to that work, for the world itself seems to have been created in order to it. The creation of heaven was in order to the work of redemption, as an habitation for the redeemed. As to this lower world, it was doubtless created to be a stage upon which this great and wonderful work of redemption should be transacted. So that when it is said, that the work of redemption is carried on from the fall of man to the end of the world, it is not meant that all that ever was done in order to redemption has been done since the fall."

Philalethes.—Why do you think this will be denied if it is so readily found in all good writers?

Anastasius.—I will answer you again in the words of Edwards, more applicable now than they were at the time they were written. "There is not now that spirit of orthodoxy which prevailed at the Reformation; there is very little appear-

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ance of zeal for the mysterious and spiritual doctrines of Christianity; and they never were so held in contempt as they are in the present age, and especially in England. In this kingdom those principles on which the power of godliness depends, are, in a great measure, exploded, and Arianism, Socinianism, Arminianism, and Deism, prevail, and carry almost all before them. History gives no account of any age wherein there was so great an infidel apostasy of those who had been brought up under the light of the Gospel; never was there such a disavowal of all revealed religion; never any age wherein there was so much scoffing and ridiculing the Gospel of Christ by those who have been brought up under the Gospel light."

Theophilus.—In the days of creation we have a complete history of all God's purposes to the end of time. Contemplate the first seventh day with the eye of faith, and you have a perfect picture of that in which all things are to close: there you have Adam, with his wife, in a state of rest, in the garden, with the tree of life, conversing with God, exercising dominion over all creation, and every thing very good: all the concluding chapters of the Book of Revelation are only a return to the literal garden of Eden. The whole Adamic and Abrahamic dispensation is a simple history of Paradise lost, with the mode by which this Paradise is to be regained. Abraham is the head of the seed who are the exclusive heirs of this Eden. The word *promise*, from the days of Abraham, acquires a more dis-

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tinct meaning than it ever did before; and thus the Apostle always calls it *the* promise, *par excellence*. But no promise of heaven was given to Abraham but that of the land on which he walked.

Philalethes.—But surely Abraham is one of those who are enumerated by the Apostle in Heb. xi., as desiring a better country, that is an heavenly, saying that, "he looked for a city which hath foundations whose builder and maker is God."

Theophilus.—I do not deny that the land promised to Abraham was a type of a better land, which they who are of the faith of Abraham shall enjoy; but I contend against the type being swallowed up in the antitype in such a manner as to make void the promise to Abraham and his literal seed altogether. It is evident that two distinct promises to Abraham, that of Gen. xiii. 15, and that of Gen. xv. 18, have been confounded together, as if the one was but a repetition of the other, whereas the one, as well as the concluding chapters of Ezekiel relate exclusively to the natural Israel, and which is a different occupation, when they possess the *land*, from that in which, during the millennium, they possess the *whole earth*. In the former the river Jordan was assigned as the limit: in the latter the river Euphrates. In the one they marry, labour, sacrifice, &c.; in the other they neither marry, labour, nor slay beasts. Isaiah also speaks of a restored Jerusalem with day and night; whereas the millennial Jerusalem has no

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day nor night: neither has the promise given to Sarah, which her name implies, שרה of being a mother of kings (Gen. xvii. 16,) ever been fulfilled. The second promise to Abraham has this peculiar distinction, which is, that it belongs to a resurrection condition; and we are told that Isaac was received εις παραβολην.

Philalethes.—You seem to assign a somewhat longer portion of time to the establishment of the literal Israel in their own land than I have been accustomed to allow; but your opinion is analogous to that expressed by *Anastasius* in a former conversation on the War of Armageddon, wherein he suggested, that during that period, whatever length of time it may occupy, and during the period that the Israelites were the instruments in the Lord's hands of avenging himself on the apostate Gentiles, they would be the exclusive depositaries of God's truth upon the earth; since we cannot suppose that spiritual Christians would recur to the ceremonies of the temple, nor that God would have two appointed forms of worship at the same time upon the earth. Many other arguments occur to me of the same nature, but I forbear to press them now, in order to pray *Aristo* to tell me how much of God's purpose he thinks was revealed before the giving of the law.

Aristo.—Adam in his creation was a type of the Coming One; (i. e. the image of the manifested God, for he could not be a type of the infinite and invisible Godhead;) the federal head of a race, and the prince of the earth. Christ has

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become soul and flesh subsisting in him, but he has not yet been seen as prince of the earth. Christ's members will be recapitulated in him, and united in one body, and he will be exhibited in union with his Church, but so as not to destroy their individuality, even as individuality is not destroyed in the unity of the Deity. God always retains something in his own hands; thus he held the trees of the knowledge of good and evil, and of life: and had Adam not eaten of the former he would have possessed the latter. God has still reserved it, having life only in himself: we indeed partake of Christ; but the sensible partaking of him is a future thing, and which union we now partake of only by faith. In the garden of Eden, foretold in the Apocalypse, this tree of life appears again, and therefore it is beyond all question clear that the garden in which our first parents walked was an emblem of that which is to be hereafter.

Another thing well worthy to be observed, is, that in the transactions which took place in Paradise there was both a curse and death, and these two are not the same. I do not mean that they did not both come in consequence of transgression, but that the form of the bondage that was given in the shape of the curse, is different from that which is given in the shape of death. Adam was told he should die (in Gen. ii. 17) before the formation of Eve and while she was yet in him. In Gen. iii. the curse is superadded to the death which was previously pronounced, and consisted of barrenness on the earth, and

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pain to the woman. The death was already given on Adam, and consequently on all in him, Eve as well as the rest of us. The curse is first on the serpent; and though Eve overheard this curse pronounced, and looked forward with joy to the period when it should be communicated in the overthrow of her enemy, and the enemy of all her race; yet, strictly speaking, no promise was given to her, as I observed in a former conversation. Abraham is the exclusive heir of *the* Promise, as *Theophilus* has already well remarked. The bruising of Satan's head is not his death, but his loss of power over men; and which is accomplished by his being cast out of the earth; and if the heel of the seed of the woman be the body of Christ, as it is universally construed to be, the serpent's head must be his intelligent part. The earth is restored to its fertility when the curse is taken off, and the curse on conception is to be taken off likewise. The fall was brought about by a perversion of God's ordinances; for He had made the man superior to the woman; and the woman superior to the serpent: but the serpent obtained the ascendancy over the woman, and the woman over the man. The dominion which Satan has obtained over the human race, ceases when Christ comes to cast him out, but death still continues, for death and the curse are not the same. The first was consequent upon eating the tree; but the second series of curses is a distinct thing, and they have been confounded together. If this be so, then Enoch's prophecy

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acquires great force, for Christ is constantly set forth in wrestling controversy with Satan.

Anastasius.—Horsley has shewn that the Psalms are all written to set forth this one point, without which they are unintelligible, namely, a perpetual contest between two individuals, the Righteous One, Christ, and the Wicked One, the Devil; and that all mankind are ranged under one or other of these respective leaders. If the Church had not lost sight of the meaning of the Psalms, that false taste would not have become so prevalent, of preferring modern Methodistical and Evangelical hymns, to the literal versions of the Psalms, metred in order to adapt them to singing. Of all our metrical versions, that in use of the Scotch Church is the most literal; and one great point in its favour is, that it has called forth more of the ridicule of the small wits of the day than any other.

Aristo.—This is in many places set forth as Christ's character still, although in others he is represented as sitting, or being at rest; for he is by his spirit in us continually wrestling with Satan. This is the foundation of our characters also; for we are raised up to prove that he in us is more mighty than the Devil. Except in this view there is no grace in Enoch's prophecy, for it speaks of executing judgment upon all; and the grace consists in Christ's coming with his saints to put an end to the struggle between his seed and Satan's seed,

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which it is almost needless to remark is still unaccomplished.

Adam was placed in Paradise with all manner of advantages, that God's great holiness and beneficence might be manifested, so that he was overloaded with God's goodness and kindness. That it might never be supposed that it were possible for a creature to stand, Paradise was constructed with a view to the fall: the creature was in the best possible circumstances for standing, yet the first trial to which he is exposed he falls under, which shews that the creature is a thing of nothing unless upheld by God. In Paradise he received his wife and all his enjoyments around him; he was then cast out into the world; which represents, as I suppose, Christ's spouse being now in this earth forming out of him, and when completed will rest together; after which he goes forth into the universe with his children to take the possession of all things.

Until the time of Noah the earth lay in the state of the curse, and as it had been, without any alteration, from the day on which its doom was pronounced, in order to shew forth what men were when they had fallen from God: by the deluge it received its baptism of water, the antitype of the true baptism by fire which it has yet to undergo. While nothing was set forth but the curse, there was no promise on which to build, no hope respecting the earth on which the hope of men could be exercised; but the earth coming now out of its cursed state, came into a

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state of hope; as men when under the law are under the curse, but under the Gospel are in a state of hope. After this time man received his first permission to eat beasts; but here too God reserved something in his own hands: He reserved the blood which contains the life; the fee simple, as it were, to shew that however all things may seem to have got under the dominion of the evil one, yet that He still held the supremacy, and would make it serve His purpose, and ultimately redeem it. In like manner He reserved a portion of time, even the seventh day, from the beginning.

Noah was given as a comforter to the Church, (Gen. v. 29,) and built the ark which was its salvation: he offered sacrifices; he preached righteousness; and condemned the world: he received the covenant, that is, the declaration of it, for the substance of it is solely between the Father and the Son; and there is no prior mention of the word "covenant" in Scripture. The ark which contained the life of the world was built by Noah, the comforter: the body of Christ, which contained the true life, was built by the Holy Ghost. The Father sent the world the Comforter, and Noah took hold of the covenant by the sacrifice of blood. Noah's sacrifice set forth Christ's sacrifice, and so condemned the world as Christ's sacrifice condemned the world.

Thraso.—In the act of creation God did constitute those laws, both of being and of change, which all existences, according to their mutually independent or relative situations, obey.

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It is absurd to suppose any being thrown loose from its Creator, and therefore absurd to suppose any state of being abandoned to chance or accident, and not under the direct and immediate controul of God. The fall of man was not an accident, nor was redemption through Christ an expedient to meet an accident; but both were in the purpose of God, ordained and provided for from all eternity: and our faith in the coming restoration of man to his original destiny we daily express in saying, "hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven." The inherent and necessary insufficiency of every created being that should attempt to stand in its own strength, was first to be manifested, in order that hereafter man might be prompt to do, not his own will, but the will of God, and ever seek to conform his will thereto; and that being driven from his own sufficiency, he might turn to the alone Sufficient שרי, and in Him find true perfection "I am the All Sufficient God, אל שרי, walk before me and be thou perfect." When the creature's weakness had been manifested by the fall, the possibility of a recovery might be doubted; and a "seed of the woman" who should bruise the serpent's head was therefore announced. It was necessary that Christ should first be manifested in the very condition into which the creature had fallen, that it might have ground of hope; but the very purpose of this abasement is to raise and re-constitute the creature, and for this end shall Christ re-appear the second time,

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as heir of all things, and gather to himself the whole elect of God. According to purpose, this was before all time; according to promise, in the beginning of time; according to predictions, and prophecies, and the expectation of the fathers, from time to time; these ever professed, even as they hoped, that he who should come would come, and bring redemption to his people.

To bring the whole creation to tell out fully its origin and destination, is the great end to be accomplished in the several spheres of providence, of grace, and of glory; namely, that it originated from nothing; that out of God it is nothing, or worse than nothing; and that in God, and depending upon him, and upheld by him, it is completeness, and perfection, and glory. Originating from God the creation is destined to shew forth his glory. This is, no doubt, the first and chief purpose for which it was brought into existence: and if in shewing forth the glory of God its own happiness be at the same time perfected, this is no proof that this happiness was the first purpose of its creation, but only that God being love, whatever promotes His glory is in so doing blessed in the full measure of its capacity for happiness. This glory of God is manifested in its highest degree in the person of Jesus Christ, "the brightness of the Father's glory;" but through him it shall be manifested also in the creation, brought into being by him for this very end, and of which in its redeemed state the glorified

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humanity of Christ shall be the head and chief corner stone, and as such the object of all adoration. This glorious object is not the Christ as "man of sorrows," but Christ "the King of kings, and Lord of lords." Christ in majesty is the great end of the purpose of God, when God shall be all in all. This manifestation of his own glory in the glorification of the incarnate Son, was, in the mind and purpose of God, determined and complete from everlasting; but for its revelation or manifestation to created beings, it must be partially and gradually unfolded, according as there are external facts by which to express it; and ideas in their minds to comprehend it; a language to express the ideas, and knowledge on our parts to comprehend the record.

Eden, Paradise, the Garden of God, is the type and figure used to express the consummation, and perfection of human felicity. It was prepared by God himself; adorned with every tree that is pleasant to the sight, and good for food; the choicest spot of that creation which the Lord God had pronounced very good, and tenanted by man, himself very good, and therefore enjoying the good provided for him without limit or surfeit; satisfied with satisfying good. Nor was this all: man was not only in harmony with the creation, which was made for his enjoyment, and he to enjoy it, but he was also in harmony with his Creator, in whose "presence is the fulness of joy;" he drank, as of "a river of pleasures," the full tide

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of that spiritual joy of which we only apprehend a faint and momentary idea in our highest moods of bliss. Man was then the apt voice and interpreter of the creation, returning in grateful praise to his Creator the expression of that happiness so liberally bestowed on all, and of which man was the largest partaker. He stood between the material and the spiritual, partaking of both and linking them together; the ambassador of the benevolent condescensions of those above, and of the grateful adorations of those beneath; he himself equally blessed in both functions, since in either, his two natures had their proper enjoyment; his animal nature in commerce with the material, his spiritual nature with the invisible, world. There can be no doubt that Adam, before his fall, had an insight into what we call the invisible, and held spiritual intercourse with superior beings in a degree of which we can form no adequate conception. The degradation which the fall brought upon the whole creation was most severely experienced by himself; for fallen as the brutes are, we see in their several instincts, acuteness of perception, and sagacity of provision, to which man by reason cannot attain; and the traditions of every country give to some animals a sensibility to spiritual agency above that of man; an opinion countenanced by scripture, where it says, "the dumb ass forbad the madness of the prophet." In both these repects I believe Adam to have been originally endowed with perceptions su-

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perior to those of the animal creation, which he lost by the fall; and he moreover incurred that loss above all losses, the loss of fearless and sensible communion with the Almighty; when Adam could hear "the voice of the Lord God walking in the garden," and instead of hiding himself from his presence would hasten to meet him. It is necessary to bear these things in mind, that we may the better feel our present degradation; and then shall we dwell with delight on those passages of Scripture which promise, in the latter times, a restitution of primæval bliss, in earnest expectation of deliverance from the bondage of corruption into the glorious liberty of the sons of God, when the earth shall yield her increase, and "God, even our own God, shall bless us;" when the tabernacle of God shall be with men, and God himself shall be with them, and be their God.

Thales.—The precise nature of the millennial state of blessedness, especially as it regards the nations of the earth, has been considered a subject of great difficulty. It is clearly revealed, that after the glorification of the saints, or Christ's mystical body, and the restoration of the Jews out of all countries to their own land, there will be left upon the earth multitudes of people, who, having lived without the boundaries of Christendom, have escaped the judgments inflicted upon it at the Lord's second coming. The question is, in what state will these persons exist during the period of the millennium?

The text which appears to furnish the best

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answer to this inquiry is *Acts* iii. 21: "Whom the heaven must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all his Holy Prophets since the world began." The second coming of Christ, therefore, will be attended not only with the complete salvation of the elect, but also with the restitution of this earth and its inhabitants to a former state. The primary sense of the word αποκαταστασις, is "re-establishment;" it denotes a third state, precisely similar to the former of two which have previously existed. Its application in Acts may be thus expressed:—"In the first state Adam was blessed in a blessed earth. In the second state Adam was cursed in a cursed earth. In the third state Adam again will be blessed in a blessed earth." Taking this interpretation of the passage as our guide, it will greatly simplify the inquiry into the nature of the earth's future blessedness, for we have but to consider its condition previously to Adam's fall, and we shall arrive at a clear view of what it will yet be.

But the correctness of this interpretation must unquestionably depend upon the agreement between the history of the world before the fall, and the prophetic details in those passages which refer to the earth's future blessedness. Our object must be to discover as many particulars as we can of the earth's former state, and then try whether or not we find those particulars predicted of a season yet to come.

i. Upon this view of the subject, one of the most remarkable features of millennial happiness

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will be the absence of original sin, the inhabitants of the earth being then brought back to the sinlessness of Adam before the fall. Of the restored Jews it is said, that God will establish a new covenant with them, which will be a covenant of inherent righteousness, similar to that made with Adam, Jer. xxxi. 33; Ezek. xxxvi. 26; Heb. viii. 10, 11. The people shall all be *righteous*. Isa. lx. 21. With respect to the nations, the characteristic feature of the New Heavens and New Earth, is, that "therein dwelleth righteousness," 2 Pet. iii. 13. And there shall be no more curse, Rev. xxii. 3, compared with Gen. iii. 17, and 1 John iii. 8, with Gen. iii. 1, &c.

The common mode of describing the conversion of a sinner, by terming it "*a change of heart*," perhaps conveys an erroneous idea. It is not strictly that the heart is changed, for it continues evil as before, but the Spirit dwelling in the child of God subdues and controuls it. A *change of heart* is a new covenant blessing, and implies that that which was sinful is made righteous, &c. *the removal of original sin*, Ezek. xxxvi; Psalm li. 10. The terms description of a believer's renovation all imply the work of some *external* agent, the restitution implies *inherent* righteousness.

ii. But this will further appear from another feature of the restored state, viz. that there will be *no more suffering* and *no more death*.

By comparing 1 Cor. xv. 24. with Heb. x. 12, 13, it appears that "the end" spoken of in the for-

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mer passage is the end of this dispensation, and the commencement of the Millennium. "Jesus sat down at the right hand of God, from henceforth expecting till his enemies be made his footstool," i. e. His session is to last until all his enemies are subdued. This is called "his reign." 1 Cor. xv. 25. He is sitting on his Father's throne, where he will sit until *all* his enemies are subdued, the last of which will be death. Hence it is evident that death will be subdued to him at his coming, therefore there will be no death in his millennial kingdom. It may be some corroboration of this interpretation, that το τελος is never used to designate the end of the Millennium, but frequently to designate the end of this age. Matt. xxiv. 6, 14; Mark xiii. 7; 1 Pet. iv. 7.

Again Is. xxv. 8, it is said, that in that day the Lord will swallow up death in victory, and will wipe away tears from off all faces;" and Rev. xxi. 4, "When the tabernacle of God is with men, there shall be no more death; neither sorrow, nor crying, for the former things are passed away." Indeed it is impossible to conceive a complete happiness co-existing with a liability to death and separation. Again, "the wages of sin is death;" if there be an absence of the one, there will be of the other also.

There is not, as far as I know, any text of Scripture which seems inconsistent with this view, unless it be Is. lxv. 20, "for he that dieth an hundred years old shall die a child, and the sinner being a hundred years old shall die ac-

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cursed." It may be asked whether this passage, which bespeaks the longevity of the inhabitants, does not refer to the final apostasy, and answers the same purpose in the new earth, which the threat of death in case of disobedience did to Adam.

iii. There shall be universal knowledge of God, and communion with him, such as Adam had. Is. xi. 9. ii. 2—4.

iv. Man shall be restored to his dominion over the brute creation, which he shall exercise righteously. Ps. viii. Heb. ii. compared with Gen. i. 26.

v. The brutes themselves shall be restored to their former felicity and peace. Is. xi. 6—9.

vi. The earth itself shall be renewed, be blessed with its former fertility, and bring forth its fruits spontaneously. Ezek. xxxvi. 1—15. Rom. viii. 20. 2 Pet. iii. 13.

vii. The tempter obtained an entrance into Paradise, so also he will into the blessed earth at the end of 1000 years.

viii. Satan finding men in the same state as he found Adam—innocent, but yet without the Spirit of God, he will again prevail, and the last apostasy will take place.

Thraso.—Adam, in the day of his creation, was the representative of humanity in its perfection, "very good." Could he have stood so, then would have been manifested the purpose of God towards man; but the Creator alone is immutable and incorruptible, and man, as creature, could not but be liable to change, which

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creature-condition, the universal and necessary state of all but God, is demonstrated by the fall. Man's creature insufficiency being thus demonstrated, his perfection when holding of God is next to be demonstrated; but infinitude both in time and space, and the consequence of being able to dispense with time and space, belong only to God. Man is limited in both, and therefore requires time and space to shew forth the purpose of God. We now know the ultimate purpose of God, which is to give, by union with himself, the only thing it wanted, namely, stability, to the last and most perfect work of creation. Man will then manifest to the whole creation the glory of God, and be the leader, and intelligent organ, of the Creator's praise. To give this purpose its stamp of reality and endurance, it is recorded, not in words alone, but in actings of real beings; and not in transient scenes alone, but in enduring conditions of being, diverse parts of which, in their diverse states of permanent existence, record the several actings of God's purpose for the wonder of eternal ages. The root of Adam's sin lay in his supposing that he *could* know good and evil. This supposition pre-supposes infinitude of knowledge; for a perfect acquaintance with all possible circumstances and contingencies is indispensable to the knowing with certainty good or evil. The devil therefore truly said, ye shall be as gods, for could Adam have known good and evil, the fact of his infinite knowledge would prove him

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to be a God. But the bait was tempting, and Adam fell into the snare; and having arrogated to himself this universality of knowledge, he was immediately subjected to the most palpable test of it, and was sent forth from the garden which God had planted for him, to exercise his fancied knowledge in wringing subsistence from the ground. The fall was sudden and complete, for being rebellion, it included all minor crimes: the recovery is slow and progressive, yet at every stage demonstrating the helplessness of the creature if left to itself. Sacrifice shadows forth the vicarious remedy, which the offering of Isaac almost pre-acts.

This great work of God has gone on by degrees, and been manifested by piece-meal to the church. At first, in most general and enlarged but indefinite terms: "the seed of the woman shall bruise the serpent's head;" this belonged to, and was intended for all mankind. A long time afterwards a limitation was set, for when Abraham was called out of Ur, it was exclusively confined to him; "In thy seed shall all the nations of the earth be blessed." Abraham had more seed than one, two especially by two several women; Ishmael, by Agar, a bondwoman; Isaac, by Sarah, a free woman: here grace put a difference between seed and seed; "in Isaac shall thy seed be called." Isaac had two sons, both by a free woman: here was cause, or occasion, of more singular choice, which was made of the younger before the elder: "I have chosen Jacob, and refused Esau."

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Jacob had twelve sons by sundry women, some bond and some free; amongst them all, Judah's lot fell in a fair ground, for our Lord sprang out of Judah. Amongst the thousands of Judah, the family of Jesse was set apart; and in the house of Jesse, David, the youngest of seven. So the seed of Abraham became the joy of Isaac; the star of Jacob rested on the head of the Lion of Judah; the Lion of Judah couched down at the root of Jesse: amongst the branches springing from that root, God said of David, "arise and anoint him, for this is he." Further than to him, we cannot carry it along the predictions of the prophets; therefore Christ was expected to be the son of David, and confessed the son of David by those that received him when he came. And in that pedigree, drawn by an herald of heaven, we find him styled "the son of David, the son of Abraham." To them was the promise more frequently, and more eminently made than to any. Abraham was the first man to whom it was made with limitation, and David was the last to whom it was made upon any terms; and first and last, in all exactions include all interims and interventions.—*Montagu's Acts and Monuments.*

From Adam to Abraham, no addition to the promise made in Eden is recorded. Tradition alone preserved the knowledge of God, or any part of His will, which He had revealed to Adam. God has always had an election and

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a church, but this election had no outward symbol, and this church no collective visibility, and no fixed foundation till the call of Abram. Before his time both appear to have been individual; but in "the father of the faithful," family or national election, and collective worship began; and here, in the federal head of the election, the covenant with the election properly begins. Here too begins that series of allegoric action, by which one people was shewn forth conspicuously as the pattern or type of God's dealings with all mankind; and that most remarkable appointment by which one people is brought into a long succession of varied action, and placed under a peculiar code of laws, and different forms of government, all to serve as types, and prophetic actings of correspondent spiritual things, which should be in their turn re-absorbed in the reality, and give to it exaltation, and meaning, and permanency. For with Abraham the covenant was twofold: 1st, For the possession of the land; 2dly, For the seed in whom all the nations of the earth should be blessed. The covenant for the land comes first, as the type of the blessing to all mankind. These are the covenants on which our faith rests; in virtue of these, Israel shall yet possess the land of Canaan, and in Abraham's seed shall all the nations of the earth be blessed. The experience of God's "hidden ones" has hitherto kept pace with the circumstances of his covenanted people. Has the Jew been

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scattered and afflicted? so has the church: but we surely believe that the Jew shall again possess his land, that the church shall triumph, and the sovereignty of this world become the sovereignty of our Lord and of his church, and that we shall reign upon the earth.

Adam, no doubt, had the will of God revealed to him, especially that part of it which prescribed the proper worship of God. I entirely agree with those divines who maintain "that no worship is acceptable to God, but that which he has ordained." This worship he transmitted to his posterity, which they by degrees corrupted: whence a reformation became necessary in the time of Enoch, and the true church "began to call themselves by the name of the Lord." In process of time these sons of God made alliances with the daughters of men; and thus confounding the distinction between the church and the world, all flesh became utterly corrupt; further reformation was impracticable, and the flood came. Or in the memorable words of Owen, such was the end of the antediluvian apostacy. Incurring after reformation the crime of a new defection, it became irreclaimable. Such solemn period befell the supernatural theology of primeval revelation. But in these things was constituted a type and exemplar of all churches which should, in future times, be instituted, and having grown corrupt, be reformed. And oh, may God of his infinite mercy, avert the omen from the Christian reformed Churches.

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Evander.—There is great consolation to be derived by those who are looking for the coming of the Lord from the declaration that it shall be as it was in the days of Noah: in those days the preacher was safe, although they who disregarded him were destroyed. Other circumstances connected with that event throw great light upon what we are now to expect: all flesh died, but it was delayed till the church was safe. The type likewise shews that the earth shall be re-peopled, and that a similar judgment is never to be repeated.

Ben-David.—The purpose of God was shewn prior to the law principally in election. The best Rabbis all hold that the person of Adam was more glorious than ours, and we know that such was the case with the body which the Redeemer displayed to Daniel, on Mount Tabor, and to St. John. There seems ground for believing that the tradition was universal which declares the vine to have been the tree forbidden to Adam, and not the apple; from whence no doubt arose the Rabbinical fable, that Cain was begotten in drunkenness. Abel was elected under the name of Righteous Abel. Of Noah's sons, one was cursed, one blessed, and the third blessed only in the second. Abraham was called, when he was in Ur, an idolater like those around him. The true election of the Gentiles is when they come into the tents of Shem: i. e. the literal Israel.

Valerius.—I know not whence the idea has originated of Adam being under a covenant of

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works, for we have no intimation of any thing of the sort in Scripture. In truth, Adam had a rule as we have, which is that of perfect holiness, and therefore far superior to any law, or rule of righteousness which implies a law. When Christ appears in the Apocalypse to take possession of this earth as his throne, and of his spouse, he is seen adorned with the rainbow; which seems to indicate that this emblem, as well as the rite of circumcision, belong to the new, and not to the present, covenant.

Theodorus.—The whole tenor of the apostle's argument in the Epistle to the Hebrews, is to shew that the Sabbath was not fulfilled by the Israelites entering into the promised land. What then does it typify? To reply, "heaven," is to answer *ignotum per ignotius.* The present heaven is the rule of Satan, who we are plainly told, is the God of this world, or dispensation, αιωνος, 2 Cor. iv. 4; and that is the new heaven in which Christ and his saints will rule: Christ will establish this heaven before he establishes the Jewish earth which is to receive that blessing. The geography of the kingdom, which is to be the metropolis of the nations, is set forth by the four beasts of Daniel.

Philalethes.—It is certainly more correct to say the Lord's day, than to say Sunday, as is the custom with many Christians, since it expresses in every way exactly what the hallowing of that day intends.

Isocrates.—The strivings of mind after univer-

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sal knowledge, is, like the abstract adoration which is paid by the philosopher to ideal virtue, the aspiration of the nobler part of man, for that state from whence it has fallen, and the involuntary admission of its being formed for more exalted ends than any to which it can here attain. As Adam's state was one of probation, so it would seem must that of restored man be. The deep sleep into which Adam fell aptly represented the deep humiliation of the second Adam: taking out his rib, of which to form his spouse, typifies the taking out of the church, which is actually going on at the present moment; while the bringing her when perfect, and presenting her to Adam, represents the Church's presentation at the marriage of the Lamb. One of the difficulties in interpreting unfulfilled prophecy is seen by reference to what was said to Noah: he was told that all flesh would be destroyed off the face of the earth; but the context shews that this universal term, all flesh, had a limit; to understand this passage therefore is easy, and equally plain are all those passages where the limitation is close to the universal announcement; but sometimes the annunciation is in one place, and the limitation in another, and this creates a great difficulty.

Aristo.—The song of Zacharias, (Luke i. 68,) &c. proves that the promise given to Abraham of his seed being multiplied as the sand on the sea-shore (Gen. xxii. 17,) was not fulfilled up to that time,

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although Moses quotes its accomplishment in Deut. i. 10. There is no way whatever of getting over this apparent contradiction, but by the principle which *Anastasius* quoted to you in a former conversation, from Lord Bacon, of incipient, or germinant accomplishments in one period, and a fuller and more perfect in a subsequent period. Hence you may perceive that the question which you have proposed to us, namely, what knowledge Adam possessed of God's ultimate purpose, is very important, and that without our fully understanding that purpose, as far as it is revealed, there are many circumstances in Holy Writ, and in universal practice, which are utterly unaccountable. Take for example the case of Polygamy: as it is argued by Milton it is quite unanswerable out of the letter of Scripture, and every master of the art of reasoning has felt that his real position has never been met, although some superficial magazine writers, who know not when they are beaten, have affected to treat him with contempt. The real difficulty lies in supposing that God sanctions a thing in one age which is a crime in another, whereas right and wrong must be as immutable as himself. The true explanation of the case lies in the difference of the mystery which was to be inculcated by the two dispensations of the Mosaic and Christian Testaments; for it is only when the mystery changes that the practice of the church changes, in order to set forth the mystery of Christ and his church; thus, as long as the pur-

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pose of God had two dispensations in view, one of promise or faith, and the other of descent, it was permitted to have a state of society which should shadow these forth: and the Jews to this day practice Polygamy, except in Christian countries where they fear the arm of the civil power: but in Christian countries, where the mystery to be set forth is that of Christ and his spouse, the Church, the practice has come wholly to cease, and men have been over-ruled to discontinue it without any positive command or precept upon the subject.

With respect to the state of Adam's knowledge of the ultimate end of God's purpose, there is little reason to doubt that it far exceeded ours, although he might be quite ignorant of the steps by which it would be brought about, and manifested to his posterity: for a written revelation is a proof of the ignorance of the creature that requires it. The passage in Rom. i. 20, already referred to by *Anastasius*, is decisive on the point; for if the heathen might know the eternal power and Godhead by means of the visible world, how much more Adam in a state of purity: and in his worst state of blindness, after his fall, and after the infusion of sin into him, he was still a being vastly superior to any heathen man in subsequent ages. The great business of the present life is to prepare ourselves for a life in that world which is invisible to this, and to wean ourselves by all means from the visible. Adam could read the invisible in the visible, and study

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it there. It was obviously the God-man who met Jacob and wrestled with him, when he was fearing to encounter his brother Esau. At the time Jacob saw the vision of the angels ascending and descending the ladder on the top of which God stood, the promise of possession of the land was again given, and also that in his seed all the families of the earth should be blessed. Christ's body is the ladder which connects heaven with earth, the invisible with the visible; but it is to be *hereafter* that this is to take place, as Christ himself tells us in John i. 51. Whatever these visions may mean, as well as the history of Rachel and Leah, the greater part has yet to be fulfilled. The prophets are in the situation of men who, seeing a large and magnificent picture before them, perceive that the dark and deep shadows of it occupy but a very small portion in comparison with the brighter lights, and principal figures, and therefore a description of the former would be necessarily much less copious than of the latter: in like manner, they see that the cloud of humiliation takes up but a small part of the representation of the purpose of God, in comparison with the manifestation of the glory which is to follow, upon which they are therefore more copious and more animated.

I know that *Fidus* has thought much upon the subject concerning which we have been discoursing, and I should be glad if he would state to *Philalethes*, and to us all, his opinion fully upon it.

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Fidus.—The Holy Scriptures inform us, that, as, by the Spirit, the will of the Father created all things in and through the Son, so, by the Spirit the will of the Father will resume all creation in and through the Son. This is the one stupendous and generic purpose and work of the Godhead; Redemption is its method; Holiness and love stand on the front of all its features and details. While the whole Godhead counsels, the persons separately act in indefeasible concert: and no one act of this great work is scripturally viewed, unless its contemplation exhibit the distinct office of each. The word of God invests the Son with three mighty and successive Sonships—in each a first-born, and yet, in each, by virtue of the Divine inclusiveness of his paternal relation, an only begotten also. First, he was the Son of God, by being, as the Eternal Word, the first-born or prototokè of all creation; and here is his original Sonship, in which he constituted and ruled the former heaven and earth, and having constituted, rules the present. 2 Pet. iii. 5, 7. Secondly, the Word became flesh; and, entering on his instrumental and transitory Sonship, became the prototokè of holy flesh, the head of the militant church, and latent Sons of God. Though the church yet sins and suffers, this second Sonship of Christ, who is in all things *before* his people, came to an end when he rose to ascend to the right hand of the Father. Heb. vi. 20; Col. i. 18; εν πασιν πρωτευων. At his resurrection began his third and final Sonship, in which reigning he has

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become the prototokè from out of the dead, the head of those Sons of God who shall yet be victorious, sinless, and manifest; and who having filled up and constituted the suffering flesh of Christ, and having been in him delivered from the law of sin and death by having in him exhausted its infliction, shall be by resurrection changed into and made to fill up his glorious body. Jesus Christ, the same *yesterday, to-day,* and *for ever*, refer, I think, to these three Sonships. Christ, begotten the Son of God from the grave, shall no more be begotten. His church, composed of men born again, behoves to be yet, as a whole, born from the dead: hence she hastes after the Saviour; for the Lamb, already arrived at incarnate glory, now works and waits until the arrival of his bride shall make him perfect before the Father. The Son now has eternal life. He has entered into his rest, into the holiest, into heavenly places, into the house not made with hands, into the tabernacle pitched by God, into the New Jerusalem above. He now reigns. Rev. xii. 10. His kingdom and priesthood both began when he rose anointed with the oil of gladness, a priest for ever after the order of Melchizedec. *In him* the Church has also entered into the holiest, into life, into rest, into kingdom, into heavenly places: but in herself she has all this yet to do. Her rest yet remaineth, her life is yet hid, her kingdom is yet to come; now possessing by her Head, she has yet to possess by herself in him. The Sons of God now possess all things: but the manifes-

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tation of these Sons, and the declaration of the present kingdom of the Nazarene, are yet to come. See Heb. iv. 3, 4—9, 10, 11; Rom. viii. 23; υἱοθεσια. Heb. ii. 8. (we *see* not.)

Ever since the resurrection of Christ, then, the Church has been struggling to overtake her Lord. And, as there is good reason to think that she is soon about to attain to him, it well becomes us to investigate the circumstances of this glorious meeting, by faith in God who has revealed to his servants the things that must shortly be. If the Divine purpose in the Son have a progress and a final aim, the portions which are past must have respect to those which are to come; and the story of its development, penned by the very Spirit of Wisdom and Mercy no less than truth, must subserve that development. The past Sonships of the Word are indeed gone by: but their service yet remains; a service to faith, not to curiosity; a matter, not of information only, to be employed as man pleases, but of edification also, to be followed as God directs.

If all Scripture be given by inspiration of God, and for the building up of the Church, then every Scripture, the holy instrumentality of which we see not, is not seen in faith and to profit. Merely to admit that God created all things is merely to believe a testimony. To read the lesson of creation is to believe the Great Testifier himself. If we regard creation as a mere proof of Divine power, and its narrative in Genesis as a call to do no more than admire,

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then we regard the initial Sonship of the Word as having no respect to the Word in particular, and to his great and final Sonship. Whereas, if we look upon creation as the mere introduction to redemption, the mere platform for the actings of the Word to be for ever made flesh, the mere scaffolding of the Church, and investigate its narrative as a Divine instrument towards the peculiar object of her edification, then the one Sonship directly bears on the two which follow it, displaying the identity of the Eternal Word, and the sovereign unity of God's purpose.

If then, by the analogy of faith, we are authorized thus to conclude regarding the chief and solemn import of creation, and the reason of its narrative, on the ground that the purpose of redemption was not merely the antecedent of, but the reason of, creation, a direct and explicit application of a part of that narrative to the above mentioned object by the Spirit himself, will, when adverted to duly, leave little doubt as to the propriety, and therefore the duty, of similarly employing the remainder. In the course of observations necessarily so concise as the present, it will be impossible to do more than hastily allude to those more striking illustrations of the positions brought forward, the apparent disconnection of which would be obviated by the filling up of a more detailed exposition. Going no farther, therefore, than merely to mention the existence of many passages in Scripture, especially in the Psalms, which draw inferences

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from, and otherwise employ, the fact of God's creation of the world, in a way quite at variance with the supposition of its being taken as a mere display of his power, and quite consistent with its deeper meaning; and adverting in particular to the third chapter of the Second Epistle of Peter, to the mysterious union of the natural with the spiritual there exhibited, to the character of the ignorance there described, and to the persons to whose charge it is laid; we would pass at once to contemplate the double sense of the seventh day of creation, and all, at least a portion of, the sixth, as our authority for extending a similar interpretation to those days which precede them, and for concluding that the veritable narrative of the work of creation in the Son, is also the grand typical outline of the work of redemption in the Son. The fact that the lapse of six days was not indispensable to a God, who could create all in an instant, were of itself no warrant for such an opinion; because the will of God that so it should be, is a sufficient reason for the work being not instantaneous. But the fact that the conclusion of creation is a type of the conclusion of redemption, throws such light upon the use of a lapse of time in creation, as to teach us that the progress of creation must be the type of a loftier progress. The sanctification of the seventh day on the *mere* ground of God's rest from the creation of the universe, does not certainly appear in itself irreconcilable with the character of God. But, as that the seventh day is a type, the arguments for the

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sanctification of the type, and of the antitype, must be identical; or in other words, the heavens and earth, and all in them, must be the type of the work of the Godhead in the Son. See Heb. iv. The double sense of the sixth day will best appear in the sequel.

Thus warranted in addressing ourselves to investigate the record of creation, we shall find multiplied guides in all parts of Scripture to the evolution of the type. To expound all the relative texts, (which are much more numerous than might be at first imagined,) and to illustrate their bearings, would occupy too much of your time. I shall therefore content myself, at present, with doing little more than stating the conclusions at which I have arrived, after much reflexion, and due attention to several important difficulties.

We have no reason for assigning any diversity of length to the true days of creation: but as the antitype of the seventh day has no conclusion, so I believe the antitype of the first day to have had no commencement *in time*. On that day God commanded light into being, when as yet there was nothing. And on the antitype of that day, the Eternal Word, the true light, the only light, the universal light of the world, proceeded into manifestation from the Father before time was. The first verses of the first and second chapters of Genesis are obviously summaries, the one by prospect, the other by retrospect, of the work placed in intermediate detail. The manifestation of light and of the

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Word are the first works of nature and of that grace whereof nature is the handmaid. And the separation of light from darkness, together with the denomination of the former *day* and the latter *night*, call up a profusion of analogous texts applied to the Son and his work and people among men. This done, we read that "evening and morning were one day." The employment of the word *day* to mean a dispensation generally, and often more particularly a dispensation of grace or judgment, is too familiar to require establishment. While we admit, therefore, that the appellation *day*, given to the light, may be understood as a mere index of its presence, we cannot help also reflecting, that, as each of the days of creation, if typical, must be understood to represent a dispensation of some kind or other, and as the first day appears to represent the dispensation of the proceeding Word, the name *day*, as abstractly applied to the light on its creation, may signify that from the true light of the world proceeds all dispensation whatever. The following is a passage of remarkable application here. "God who said light unto shining out of darkness, the very same hath shined in our hearts, towards the lightening forth of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6. The term *day*, as dispensative, is illustrated by Heb. iii. 7, 8. 13. 15; xiii. 8; Gen. ii. 4. 17; iii. 5; Psal. xcv. 8; Jer. xxx. 7.

The word *firmament*, having by disuse lost its etymological signification, does not now express

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the στερεωμα of the Septuagint, or the Samayim of the Hebrew, a plural word. That στερεώμα, or Samayim, that establishment, or those established things, have a meaning deeper than any attached to the starry firmament. It is not a little remarkable, in regard to the first chapter of Genesis, that the names of the subjects literally created are mere appellatives ascribed by God to some other anterior subjects. We believe the creation of *Day*, and *Heaven*, and *Earth*, and *Seas*, and *Sun*, and *Moon*, and *Stars*, and *Adam*, and *Eve*. But these are the mere names, of *Light*, and *Establishment*, and *That which is dry*, and the *Gathering of the waters*, and the *Great* and *Lesser Lights* (or imparters of light), and *The man* and *His Wife*. Now the word or purpose of the Lord is the only thing which abideth for ever; the truth and counsel of the Godhead in the Son, are alone from everlasting to everlasting. And, therefore, I believe that the reason why light was called into being before the heaven, is, that the true light of the world behoved to proceed, before, in him, the purpose of God could be settled. The heaven as the type, may pass, but the counsel and decree of God can never. The type may vary. One heaven has, with one earth, already passed into flood. The present has yet to pass into fire. But the true firmament in the Son remains the same. And when natural heaven and earth shall have passed, and types shall *be* no more; *it*, the third heaven, third in time, not in space, and seen by Paul, as apostle to

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the Gentiles, 2 Cor. xii. 24; Acts ix. 3; xxvi. 13; 2 Pet. iii. 12, 13; and by Peter, James, and John, as apostles to the Jews, Matt. xvii. 1; 2 Pet. i. 16, &c. the New Jerusalem *purposed* to come down, shall stand forth the antitype reality. In the above establishment are the word and throne of God, Psal. xix; cxix. 89. It bends and opens when he reveals, 2 Sam. xxii. 10; Psal. cxliv; Ezek. i. It rends when he comes, Isa. lxiv. And *under* it are given and preached the name of Christ, that his people may in him occupy heavenly places (επουρανιους τοπους), Acts iv. 12; Col. i. 23; Eph. ii. 6; Heb. ix. 23; Jer. x. 11, or the relations contained in the purpose, as place is in the heaven. Finally, as the waters are in type the rudiments of creation, and in antitype those of redemption; and as the waters *below* the heaven congregated into sea are the rudiments of fallen humanity, Isa. lx. 5; so I believe that the waters *above* the heaven are the rudiments of the angelic world, and that while there are angels elect, though not fraternized in the Son, the purpose which connects in one scheme of mercy and glory angels and men, so as to give them one common feature, is, on that account, placed in type midway between them. The *heaven* appears to mean what is *stretched over* earth: and I should understand by *earth*, neither the *Jewish*, nor the *total* church, but the *total* represented by the Jewish.

On the third day the sub-celestial waters were collected into Sea, perhaps one of the most

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common and explicit types in prophecy, represented in Hebrew by Yammin, a plural indicative of tumultuous motion, and expressive of the human and fallen universe. From it outrose the earth, dry from the moisture of the sea, and thirsty for the dew of heaven suspended over it, and endowed with fruit-bearing capacity. That this is a mere capacity bestowed, and not an actual production of fruit on the third day, will evidently appear in the sequel from Gen. ii. 4, 5. And, ascribing in like manner to the sea on the third day, not the creation but, the mere possession of those capacities of evil which, under the reign of Satan, and the conduct of the Leviathan, and Pharaoh, and Assyrian, and Papal Anti-christ, it should afterwards exhibit, I believe that the elevation of the earth out of the no longer kindred ocean, to stand subject to the influences of heaven, Rev. x. 2. xxi. 1, represents the calling of God under his purpose, by which, while heaven and earth pass, the church "is established that it shall not be removed for ever," Psal. civ. 5, but shall drink in the water of heaven as Canaan of old, and bring forth fruit, not thorns and thistles, Psal. cxxvi. 6; Isa. xxxii. 12; Gen. iii. 18; Jer. xii. 13; iv. 3; Isa. lv. 13, save when its backsliding barrenness shall call down judgments as hail, or at least arrest the dews of grace. Job says, that the clouds come whether for correction or for the land, or for mercy, Job xxxvii. 13. As the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth

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and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall be the word of the Lord that goeth forth out of his mouth, Isa. lv. 10; Deut. xxxii. 2. And while the whole earth is the object of God's grace, the earth that drinketh in the frequent rain and bringeth forth herbs meet for them that dress it, is in the same relation to that which beareth thorns and briars, as they who receive the grace of God unto good fruits stand in towards them who, being reprobates, receive it in vain. Heb. vi. 7.

The Light, the Purpose, and the Calling of God being thus exhibited, it were natural to look for an exhibition of the mode or modes in which the former is made to co-operate with the two latter. This we find in the transactions of the fourth day. The φωστηρες then created are more properly *media* than sources of light. Rev. xxi. 11. They are placed in the στερεωμα, or establishment, and they bear an obvious reference to the original φως, the Light of the world, whom that settled thing regards. They are created for the sole purpose of shining or transmitting light unto the earth. In this office they separate the day from the night. They are unto signs, and periods, and days, and years. And it is not a little striking that they rule or preside over those things which they separate, the greater light by itself having the αρχη, or precedence of the day, the lesser light, not alone but, with the stars, having that of the night. Now the Son, not as the present portion,

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but as the yet unfulfilled hope and outlook of the church, is repeatedly designated by such expressions as these—The morning star, the day star, the Sun of righteousness, who shall arise when the day for which we now wait, and until which we hold fast the prophetic word, shall dawn upon the church, 2 Pet. i. 19. His rising as the sun is yet to come. It is a future dispensation, though his reign is now begun. But the very circumstance of its futurity is that which renders *it the final*, and all else the instrumental dispensations of the Son to the church. And just as the end in view is naturally held out before the specification of the means whereby, so the sun is placed in the arrangements of creation before the other luminaries of heaven. Further, if Christ now really is, much more will he as the Sun of righteousness manifestly be, the Head of the Church. Now we find the church described by the Spirit as a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, Rev. xii. 1. The righteous *shall* shine forth hereafter as the sun, when they shall see Christ as he is, Matt. xiii. 43; 1 John; the church shall be bright as the sun, and *fair as* the moon, Cant. vi. 10; Isa. lx. 20; Jer. xv. 9; Isa. xxx. 26. From all which, and much more not here to be introduced, I cannot help concluding, that, as the day is the perfect glory of God in the face of Christ, and the night its absence; and as the sun is the exponent of the former, i. e. the manifestation of the kingdom of

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Christ to sense; so the moon governing by help, or ministry of the stars, the night, is the manifestation of his kingdom to faith, and the exponent of the work of grace, during which, the twilight of redemption, Jesus now reigns, for behoof of his suffering and latent church, and, by his angels, who are through the whole of scripture likened to the stars of heaven, now ministers to them who already *have* salvation and hereafter *shall inherit* salvation. When the Bride, whom the Holy Ghost is now building up of those who by faith have life eternal, through eating and drinking into the body of Him who alone hath life *in himself;* when that blessed Bride shall be married unto the Lamb, the moon shall be effaced by the sun and the then useless ministry of the stars shall cease for ever. The years of the Lord of glory shall indeed have no end, Ps. cii. 25; lxi. 6; Job xxxvi. 26, but the sun shall be then the only sign, and shall alone mark the unending periods, and days, and years, of the Light in the New Jerusalem, Isa. lx. 20.

The works of the four days, thus very briefly considered, have all this in common, that while the types are operations, as real as those of the two subsequent days, the antitypes are the *latent* decrees and doings of the Godhead. With the two later days, I apprehend it to be otherwise; for while their works are extremely diverse, they appear to have this feature in common between them, and in distinction from the other four days, that their antitypes are, to a

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certain extent and in a certain sense, *manifest* works in the scheme of redemption. Their leading distinction lies in this, that on the fifth day the sea, and on the sixth day the earth, brings forth. Without staying minutely to investigate the productions of the sea, one cannot help observing, that while the sea clearly denotes the human universe in its *natural state*, its productions are, in the 21st verse, divided into two great classes, or kinds, or generations, of the same origin, but of very opposite characters and destinations. Of these the one consists of the moving creatures in the sea, who make the sea their permanent and voluntary habitation, and are headed by the great whales, the great, perhaps the successive anti-Christian leaders of the world, the leviathans, or the chief servants of the leviathan of scripture, the willing captives and subjects of *him* who, once the accuser of the brethren in heaven, did at the resurrection of Jesus fall to earth, to be its God of short but sad divinity, Psal. civ. 25; Habb. i. 14; Ezek. xxxii. 4; Job vii. 12; xli. Matt. xii. 40; Psal. lxxiv. 13; Rev. xii. 9; Zech. iii. 1; Rev. xii.

But the other kind is composed of the flying creatures, born indeed in the sea of natural men, but not remaining there, not following the captaincy of leviathan, not admitting the Godhead of Satan, endowed with power of flight, destined to fly upon the earth under the establishment of heaven, and commanded to multiply upon the earth. These, the children of

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wrath even as others, are the individuals called by the grace of God, from out of the power of that Old Serpent, to the Gospel privileges. Unless reprobates and apostates, they desire the wings of doves to fly away, Is. lx. 8; Ps. lv. 6. Their Head has done so before them. Their souls love to flee as birds to the mountain, Ps. xi. 2. Drawn out in succession, born of the Spirit, breathing a lighter medium, they multiply (αυξανομαι,) not by natural birth as in the sea, but by flying unto the earth.

On the sixth and last day the earth brings forth or produces living creatures. Now the exact definition of the earth on this occasion, and the period of this great event, are important objects of enquiry. Setting aside the supposition that there is no type here at all, and admitting that the literal earth did really on the sixth literal day bring forth, I can see a possibility of attaching only one of four meanings to the word earth. The visible Jewish church, the spiritual Jewish church, the visible entire church, or the spiritual entire church, for we omit the Gentile church as a mere appendage of Israel visible or spiritual. That it cannot be either of the two former I feel convinced, from various considerations, of which I shall mention one only, viz. that if the narrative of creation is a narrative also of redemption, and if earth is the subject of the purpose in heaven, that purpose must regard the universal and no particular church, however favoured. The determination between the two latter, however

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solemn a matter as regards individual interest, is here a matter of minor moment. The passage in Hebrews vi. 7, would appear to argue a visible church. At the same time, I cannot help thinking, that, (however necessary a visible church, containing reprobates, may be in reality for the furtherance of God's holy purposes, especially in the exhibition of sin,) such a constitution must necessarily have an end, and that the picture in Genesis much more properly applies to the New Jerusalem which now is above, as the mother of all *saints*, and which shall yet come down as a Bride adorned for her Husband, a church without spot or wrinkle. Now as to the time at which the events of the sixth antitype day commence, it did long appear to myself, and it may at first sight appear to others, to be the time of the resurrection of life, the manifestation of the sons of God, a time to us future. But this I now reject: For, first, the association of the bringing forth by the earth, with the day of resurrection, tends to shift our contemplation from the subject of grace to the literal earth, which shall on that awful day assuredly give up its dead. Secondly, the idea that such is the date of this event, will be found at entire variance with the whole tenor of the second chapter of Genesis, and of the other Scriptures related to it; because that chapter appears to me to be beyond all question a detail of that marvellous progress, commencing and ending on the sixth antitype day, by which the Lamb and his Bride attain to dominion, and of which

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a summary is previously given in the 27th and following verses of the 1st chapter. Thirdly, such an opinion leads to partial and directly unscriptural views of the reign and kingdom of Christ and his church, which reign is now latently begun, Heb. ii. 8. And lastly, the day of the manifestation of the sons of God, even when viewed entirely with respect to its contrast with their present latency, and not at all to the attendant delivery of the grave in the resurrection of the saints, cannot be the commencement of the sixth day's work, for this reason, that, as it will afterwards appear, that the man made male and female, yet one man, are Christ and his church, as their states are *now* different, as Christ only waits to be manifested, and his church waits to be *changed also*, and then manifested with him, so the creation of man male and female to reign over all other things created, being not an instantaneous act, but an act commenced and yet to be completed, cannot correspond to an event with which the process merely concludes. Such being what appear the insuperable objections to the supposition that the sixth day begins with the resurrection of the dead, I conceive that it truly commences at the birth of our Saviour. Down to that eventful moment the members of the church had been gathering to it. The chief corner stone was then the object of hope, purposed but not fulfilled. The church yet wandered, not indeed without a promise, but without a Head. The Eternal Word was then no human Son.

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But such he became. *In* him, while tabernacling here, was capitulated holy flesh, and *from* him by second birth through faith it was portioned out. So that while the old race was created in the first Adam, and its members become, by natural birth, parts of that creation, so the new race was created in the second Adam, and its members become by spiritual birth parts thereof. Although the faithful patriarchs and Jews constituted a church prior *in time* to the birth of God's Holy child Jesus, there is no church prior *in principle*, for on Him is all Israel built. But while he is the root of the whole church or redemption of God, he is himself a part of it. And therefore, while the earth did not bring forth until Jesus was born, he himself was its first birth. He is *The Root out of the dry ground*, Is. liii. 2; Rev. xii. 1. From his birth onwards the earth continued to produce all living being according to its kind, Gen. ii. 19; ii. 7.—and will continue to do so until the jewels of the Lord be all made up. This is the first branch of the work of the sixth day. And it is of importance to observe, that Christ, although the first of the earth's productions, is not during this branch made *Head over all things to the Church.* But in the next branch, God made man according to (*κατα*) the image and similitude of the Godhead; "our image;" the Son incarnate in purpose, the declarer of the triune invisible God in the flesh; made man male and female, invested them with power over the fishes of the sea, the flying creatures, the earth and all therein, and

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commanded them to increase and multiply and fill up the earth. While I believe this as a literal statement, I also see its mighty import as a type. *The man* here made male and female was afterwards called Adam and Eve. Adam a generic name, meaning either the likeness of God, (from Damoth) or him who is of the earth; Eve the mother of all living. Now, while woman is repeatedly employed in Scripture to signify a church, it will hardly be questioned, that Adam and Eve, thus placed over the works of God, mean Christ and his espoused Church. Christ is called the husband of his church, the bridegroom of the bride. And the natural husband is said to be the head of the wife. Adam is called the type of Him that is to come, Rom. v. 14. The formation of Eve out of him, is employed to signify the formation of the church out of Christ, 1 Cor. xv. 45. 47. And the Apostle, when treating of the mystery of Christ's union with his church, employs the very language made use of by Adam where God brought unto him his prepared spouse, Eph. v. 23. 29. 30, 31, 32; Gen. ii. 24. But while the type is admitted in the general, its particular application appears often involved in a dubiety, which an attentive examination of the passage before us may remove. In the first place, the church is one with Christ. The male and female are but one man. The woman is so called, because she has been taken out of man. She has no different personality or fate. She is his spouse by being his body. In the

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next place, the second chapter of Genesis, and v. 13. ch. ii. of 1st Timothy, which shew that Adam was formed before Eve, also shew that the antitype of Adam was formed before the antitype of Eve; in other words, that the man Christ Jesus was made, before (as male and female together) he became that image of God, according to which Adam was formed. Now let it be observed, that Adam was formed both according to the εικων, the palpable image, and according to the ὁμοιωμα, or *similitude* merely of the Godhead. These words have very different uses, and the difference is instructive. The former is applied to Christ Jesus, but not till his resurrection, when he entered into that glorious body which awaits nothing more than simple manifestation, and remains unchanged to eternity. Col. i. 15; 2 Cor. iv. 4. not Heb. i. 3; Heb. ii. 8. (we *see* not.)

It is also applied to every husband, in so far as he occupies that state, 1 Cor. xi. 7. But it is not applied either to the present church, or to any individual saint. Each saint has put on the *new* man, created according to the image of God, Col. iii. 10; Eph. iv. 24. But he shall not bear the very εικων of the *heavenly*, as he has borne the εικων of the *earthly*, until he be in that glorified state which Christ now occupies, until he be changed, in order that with Christ already changed he may be manifested, 1 Cor. xv. 49. If it be objected, that this makes either Adam unfallen a new man in Christ, or the new man in Christ no better than Adam unfallen, seeing

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that the *same* appellation is given to both, the answer is, that while the saint is really according to God's image, Adam is so only typically. The word ομοιωσις, or ομοιωμα, I find applied to the likeness of sinful flesh, which Christ took, and conversely to the likeness borne by every one man to every other, and therefore even by the unregenerate to Christ as a man, James iii. 9. And the use of both εικων and ὁμοιωμα at once is just to illustrate this typical character of Adam. As the head of sinful flesh, he stands contrasted with the second Adam, the head of holy flesh. Each being the head and container of a distinct creation into which men enter, *all* into the one, the *regenerate* into the other. Adam was, in character, nothing like the Christian. He was no spiritual man, no new man in Christ. He had not the Holy Ghost, the Spirit of Life by whom Christ, and therefore his people, are inhabited. He was merely good, like any other creature. As a man, he is in the ὁμοιωμα of God manifest in the flesh. As a type, he is in the εικων of God, that which the saints are really. And while Seth, the Father of the righteous, has assigned to him, Gen. v. 3, both the ομοιωμα of Adam to show his natural birth, and the εικων to show his spiritual birth, it is to Adam as representing Christ, the image of God, that *both* the characters of Seth are referable. Without further prosecuting, then, an illustration in support of which many other texts might be cited, we must infer, from the above, that as Christ was formed before his

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church, and as he became the image of God at his resurrection, while his church has it only in prospect, the creation of man, male and female, in the image of God, is a progressive work, embraced in that sixth day which began with the birth of the child Jesus. The New Jerusalem, then, appears to me, to be the appropriate and specific antitype of Eve, Gal. iv. 26. Like Eve, it is the mother of us all. Like Eve, made after Adam, the New Jerusalem (not her individual saints, but the total Bride of the covenant) was not made until her Bridegroom rose. Like Eve she will not be the image of God till she is manifestly glorified as one with the Lamb. Now she is a-building above. Then she shall come down from God as a Bride adorned for her husband, after the judgment of the world, before the great white throne, Rev. xx. 11; xxi. 2. Now the twenty-sixth verse informs us, that to none but the image of God shall dominion be given. And this expressly coincides with the rest of Scripture. None but Abraham and his *one* seed inherit any promise, Gal. iii. 16. Christ himself is now God's image, and therefore he now reigneth, the kingdom is now his. The Church now reigns not, except by him. But when she is filled up and changed, she shall herself reign in him and with him having suffered in and with him. The reign of Christ is present. The reign of the saints is yet a hope. And why? Because their being the image of God is also yet a hope. The kingdom, which is Christ's now, is yet to come, Rom. viii. 23, *υιοθεσιαν απ-*

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ἐκδεχοντες. But we also learn from the passage under review, that the dominion of the man is at once over the creatures of the sea, and the creatures of the earth. Here again the correspondence obtains, Christ now reigns at once over his saints, and over his and their enemies for the good of these saints. And while Christ with the Church, and the Church through the saints, shall yet manifestly rule the nations with a rod of iron, the Church herself shall rule the saints. For while she is herself made up of her component members, she, the body of Christ, has in Scripture a personality separate from their individual personalities, and from her own character as the subject of *grace*.

Finally, the command to multiply in and replenish, and subdue the earth, and the promise of herb and tree for food to the Lamb, to his bride, and to their members, does, I believe, express the state and relations of the New Jerusalem come down, as the perfection of the state and relations of her future inhabitants here, a mystery not to be too curiously scanned. Hos. ii. 18; Is. lv. 13.

Such are the six great days at once of creation and of redemption. They are succeeded by the seventh day, the day of typical, and of eternal rest; that day on which the work of God in redemption, and therefore the work of God in the flesh being finished, the kingdom originally the Father's, (1 Cor. xv. 24; Heb. xii. 28,) committed by him to the Son rising from the dead, and at the end of the sixth day recommitted by

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the Son, shall be the Father's for ever, that God may be all in all. What follows in the fourth and fifth verses shews that the work of the third day was in part a work of more capacity. The exhibition of that capacity commences with the sixth day. For the more narrowly this second chapter of Genesis (from the sixth verse inclusive to the end) is investigated, the more clearly will it appear to be (according to a method often observable in the sacred volume) an expansion or detailed exposition of the events narrated summarily under the sixth day in the first chapter. Man, formed of the dust and made to live is the Eternal Word, became flesh to dwell among us, Adam made before Eve a living being, Gen. ii. 7. The garden of Eden, (which literally signifies pleasure,) occupied by the man alone, planted by God, and full of pleasantness and riches, appears to me to typify the paradise prepared in Heaven for the human Godhead of the Lamb, (2 Cor. xii. 2. 4; Rev. xxii. 14; Rev. iv. 6,) a covenant provision for him alone, by the counsel of the Godhead, (Gal. iii. 16,) a provision which he might have enjoyed without a church, and which awaits his church, not as also entitled through and along with him, but as very flesh of his flesh; with him in God's eye identified. In it, which its four streams, (resembling the four living creatures,) and other circumstances, strikingly identify with New Jerusalem, stood, especially the tree of life, of which the first Adam might not partake, but which the Son has asserted for the New Jerusalem, and

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the tree of the knowledge of good and evil, which Christ needed not to use, having knowledge in himself to obtain his own, the tree of life, but of which man presumptuous plucked and fell. But while the Son, as being the Only Begotten, and as the one seed of Abraham, was the heir of all the blessing and glory, it seemed meet to God that the man should not be alone, (Gen. ii.) that he should have a (βοηθον) helper or fellow, according to or after him, that a church should be blessed, not by dividing the blessing with its single heir, but by ascending through faith into his body, there to obtain it, 1 Cor. xi. 7. The whole scene is prospective, a picture of what would have been without a church, the man Christ Jesus, watching or keeping the paradise of God, and then after the description of the method, a picture of the Lamb with his Bride in paradise, not at all implying, however, that any thing previous to his union with the Bride occurs in the paradise itself. The nineteenth verse, immediately following this decree of the Godhead, affords a striking proof that the man Christ Jesus was the first creature of the earth. For the formation of the creatures of the earth, while it precedes the creation of the personal New Jerusalem, succeeds the incarnation of the Word, or rather has that incarnation as its commencement. But this verse is remarkable in another view. It forms the first part of the narrative of what God did in consequence of the decree to provide for man a fellow. That narrative extends to the end of the chapter. And the fellow or helper

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of Adam consists both of the living creatures of the earth, and also of the woman Eve. In like manner the helper of Christ consists both of the individual saints and of the personal New Jerusalem, in this respect the mother of all living. The living creatures which Adam named were the saints. For it is not a little remarkable that in Gen. ii. 19. the original Hebrew gives to them the very appellation given to Adam himself in the 7th verse. It was required that the helper should be named by the man. And just as Adam named all the living creatures in succession, and also named his spouse after she was formed out of him, so Christ names his saints individually, and also gives his bride her generic name, when she stands formed out of him. Nevertheless, as Eve alone was the helper *like unto* Adam, so the Bride alone, the covenant spouse and body, is the helper *like unto* Christ. And thus afterwards is the spiritual Eve mysteriously formed. God laid upon Adam a trance, melancholy heaviness (εκστασιν), and he slept, (ὑπνωσεν.) So was Christ heavy in agony *in the garden*, and exceeding sorrowful, even unto death, under the prostrating arm of the righteous Father. Thereafter he slept in the grave. And as from Adam asleep, was taken a rib, or side, leaving nevertheless no vacancy of flesh, so, from the wounded side of the Saviour, welling forth blood and water, proceeded the Holy City of those who rose to newness of life, as he from the grave, bating nothing of the completeness of

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our Melchizedec Priest anointed, and king enthroned. But as the rib, or side of Adam was not taken from him a perfect wife ready then to be presented to him, so neither was the New Jerusalem ready at the resurrection of Jesus to be presented unto him. His resurrection was the day at once of her birth and of her commenced espousals, 2 Cor. xi. 2; Jer. ii. 2. Thence forward she has been in heaven. But though there, she is yet incomplete. And the day or dispensation of grace, which having run for many a century, now runs, but may very soon run out, is neither more nor less than the antitype of that interval during which God was building up the wife of Adam. Every step of every saint or collection of saints in the Divine life constitutes, and every mean of grace intends, the *edification* of the church, οἰκοδομησις, building of a house, stone by stone. And this edification or building up of the church, as the body of Christ, "until we as a whole arrive at the oneness of faith and of acquaintance with the Son of God, *at a finished* (τελειον) *man*, at the measure of the stature of the filling up or fulfilment of Christ, (πληρωματος χριστου,)" Eph. iv. 12, is just the building of the spouse of the Lamb. This work done, God shall bring her perfect to Him, as Eve to Adam, in accordance with that change prophesied of the representative Jewish church, when, instead of being forsaken, she shall be married, Isa. lxii. 4, and shall have no longer *Baali* a Lord or master, but *Ishi* a husband, the very name applied to Adam *after* his union

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with Eve, Hos. ii. 16; Gen. iii. 6. The espousals are passing and are past; the marriage ceremony is to come. She who is now the Lamb's wife by covenant, shall then by manifestation appear so. We are now members of his body, of his flesh, and of his bones, Eph. v. 30. And Christ by his Spirit in the Apostle tells us that he *now* cherisheth as his own flesh the church. But he says that a man *shall leave* his father and mother, and *shall be* joined unto his wife, and they shall be one flesh. And this saying he applies in the 32d verse to himself. Whence I infer, that not until the resurrection, not until the church all built shall be manifested, shall Christ, in acknowledging and confessing her who has confessed him, employ the language of Adam to his perfect Eve. Then shall he name her, as he named *before* the living creatures of the earth, and in the act of naming her, acknowledge her before the universe as one flesh with him, taken out of his very self. Finally, if any thing were a-wanting to complete the parallel here drawn, it will be supplied by the concluding verse of the chapter, a verse in which the disbeliever of types finds nothing but a barren fact, and the disbeliever of the Gospel nothing but an occasion of ribald jesting. Yet in which is to be found couched, as a glorious mystery, the consummation of the church. "The two were naked, both Adam and his wife, and were not ashamed." Christ and his church, though ever naked in the sight of God, are not so now in the

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sight of men. The Son of God is not yet revealed with his holy angels, Heb. ii. 8; Matt. xvi. 27. The sons of God are not yet manifested, Rom. viii. 23. Christ is now hidden in the holy place, and with him is hid the life of the saints, Col. iii. 3, 4. Both Lord and people are here, under the Godhead of Satan, a shame and reproach. Men are ashamed of the Gospel, and Christ shall be ashamed of them. But the day comes when the church shall no longer be a shame, and when Christ, no longer her Baali or Master, but her Ishi or Husband, (the very name ascribed to Adam after his union with perfect Eve,) Hos. ii. 16; Gen. iii. 6, shall shew manifestly that he is not ashamed of her before the Father. The season of this event shall be no mere moment; the language of the text forbids this idea. That season shall be that manifest reign, that glorious state or condition, commencing with the reception of the Bride, and ever continuing under the resumption of the kingdom by the Father, that dwelling in the light of God and the Lamb, and feeding on the tree of life, and drinking of the water of life, which eye hath not seen, nor ear heard, and which it hath not entered into the heart of man to conceive, *but which is revealed to faith by the Spirit*, and described, as I believe, in the 28th and following verses of the 1st, and in the last verse of the 2d chapters of Genesis.

These are my views of the first two chapters of the Bible, as a leading chart of redemption.

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They are views calculated, as I trust, to edify the church. If, according to the mind of the Spirit, they tend to do so; if not, they can never. They are the results of some thought, and of some, though never adequate, prayer. And I could have, at the expense of much more of your time, brought in their support a far greater body of Scriptural authority than appears. As they are, I give them to you, as unto the Lord, to be overruled or blessed as to Him may seem meet—trusting that, if the relation between the two chapters be deemed correct, it will instruct us how passages of Scripture, apparently conflicting, may often be reconciled, by discovering that the one includes the other.

Philalethes.—I feel deeply indebted to *Aristo*, for inducing you to lay your opinion so freely before me, and to you for the important hints you have suggested for meditation: but these are deep questions for meditation rather than for conversation.

Sophron.—Permit me briefly to call your attention to the mysterious connexion between the covenant of Noah, and that of the Gospel. The covenant of God with Noah, is mentioned just seven times in Gen. ix. It is the *everlasting covenant made with all flesh, every living creature:* its connexion with the Gospel Covenant is manifest from the Rainbow being equally the sign of both, Rev. iv. 3; x. 1. Is not the Noachic Covenant, therefore, simply the Covenant IN THE MESSIAH in a state of imperfect

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development? that there is a mystery in it far above what appears in the letter of Gen. ix. seems evident from its sevenfold mention.

Anastasius.—I am entirely of your opinion that the Noachic Covenant is only a declaration to Noah of the Covenant in Messiah. In like manner as the continuance of the Rainbow is an ever-existing memorial of the promise, that the earth shall not be destroyed by water, so is the continuance of the rite of circumcision, an everlasting memorial of the promise that the land of the Canaanites shall be given to the family of Abraham after the flesh.

Sophron.—In the next place, let me observe, in reference to Sodom and Gomorrah, that they seem to occupy the same relative place towards the inhabitants of the earth, and the visible church in this dispensation, as an *υποδειγμα*, that the lake of fire, Rev. xix. 20, shall do to the inhabitants of the Millennial earth.

Philalethes.—I fear to weary you after having occupied so much time to-day, but I should much like to ask, before we part, whether I am right in inferring, from the observations which you made at the commencement of our conversation, that you think the heathen rites and ceremonies of all nations may be traced up to the original revelation made to Adam?

Anastasius.—Undoubtedly I do; and to trace these out is the only legitimate object of classical education: instead of which, to the scandal of the Church of England be it said, all our great Public Schools and Universities, which

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are exclusively under the management of Priests, have been employed in inculcating the disgusting obscenities of Terence, Lucretius, &c. and the approbation of unnatural crimes of Horace and Virgil, while they have been wholly neglectful of that which would have been really useful and instructive, namely, of leading the minds of the noble youth of this our Christian land, to trace the one great truth of God through every ramification of the works of nature, and of the superstitions of the heathen. Dr. Whately has lately exposed this system of (miscalled Christian) education, fitter to train boys for the brothel than for heaven. "The familiar knowledge and temporary adoption of the character and sentiments of Terence's plays, can *hardly fail to produce a powerful effect on the moral character.* The foulest obscenity, such as would create disgust in any delicate mind, would probably be less likely to corrupt the principles, than the more gentleman-like profligacy, which is not merely represented, but recommended, in Terence; and which approaches but too nearly to what the youth may find exemplified among the higher classes in this country. Will it be answered, that because these same boys are taught to say their catechism; are sent to chapel; and are given to understand, that they are not to take Pamphilus as a model, a sufficient safe-guard is provided? Let the experiment be tried, of placing in the hands of the MOTHERS of the boys, when they come to witness the exhibition, a close *transla-*

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tion of the play their sons are acting. I will be satisfied to abide by the decision of the right minded and judicious among them," p. 341. Yet, from the mastership of Westminster School, many have been promoted to the bench of Bishops; and to this school, which inculcates, and has inculcated pertinaciously for many years, this " profligacy," fathers and mothers, calling themselves Christian, send their children to receive education!!! The sole legitimate end of studying the Heathen Mythology, is to trace through all its dark windings, and amidst all its modifications, the elements of Christian verity. " We cannot conceive," says Stillingfleet, " as all mankind were of the same religion, namely, the true, until the dispersion at Babel, that all these revelations which concerned the mystery of their redemption, should be presently obliterated and extinguished among the nations; but some kind of tradition would be still preserved, although, by degrees, it would be so much altered, for want of certain records to preserve it in, that it would be a hard matter to discover its original, without an exact comparing it with the truth itself, from whence it was first taken. For it fared with this tradition as with a person who hath a long time travelled in foreign parts, who, by the variety of climes and countries, may be so far altered from what he was, that his own relations may not know him upon his return, but only by some certain marks which he hath in his body, by which they are assured, that however his

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complexion and visage may be altered, the person is still the same. Thus it was in this tradition of the original revelation of redemption by Jesus Christ, through its continual passing from one age to another, and the various humours, tempers, and designs of men, it received strange disguises and alterations as to its outward form and complexion; but yet there are some such certain marks remaining on it, by which we find out its true original." It is true, indeed, that the great truths of the one true God Jehovah, are often so distorted, as to bear no better resemblance than that of a coarse caricature; but the lineaments are all there. "The prophecies," says Spearman, "were delivered to the Jews at different times, to keep up *the original revelation of a Redeemer to come*, or the faith once delivered to the saints, as St. Jude calls it. And even those prophecies which more immediately relate to Christ and his kingdom, are not to be supposed the measure of their knowledge in this doctrine, or to be written on purpose to inform them of what they knew nothing, before the delivery of the prophecies, but only to put them in remembrance of these things, and keep up their faith in him on whom hang the law and the prophets—and as the knowledge of atonement by a Saviour to come was of equal interest to all mankind, it was handed down by an *uninterrupted tradition from Adam*, and propagated by his posterity wherever they settled; for we find it still preserved in their hieroglyphics, even in the distant parts of

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China." With this view there would be no difficulty in tracing the truths, yea all the truths, although not the modes by which they were to be inculcated, that we know at the present day, through the shadows, superstitions, and ceremonies of idolatrous nations. Shame to this Evangelical generation to cry out "novelty" against the doctrine of a redeemed universe! the heathen shall rise up in judgment against it, and condemn it; for the rites of Menu, Bûddh, and of Isis, confess what it denies.

Thales.—The difference between those who contend for the Divine Institution of Sacrifice, and Mr. Davison, Benson, and others, is not so great as at first sight appears. It must be admitted that, besides the objections which have been urged against that theory by those writers, it would seem to contravene the testimony of St. Paul in Rom. v. 13, 14, where he gives us to understand that no law was given until the time of Moses. His whole argument in that passage turns upon this point, viz. that no *law* was transgressed during the period between Adam and Moses; and this could not have been the case had there been any express institution, on divine authority, either of the Sabbath, or of sacrifice. With regard to the Sabbath, I conceive it to have been originally pointed out to man as a typical object of hope, rather than *enjoined* upon him *as a duty*. Had there been a divine *command* given for the observance of the Sabbath, it would have been an additional test of Adam's obedience; which, for several

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reasons, is plainly inconsistent with the sacred record. It is admitted by those who contend for the divine institution of sacrifice, as well as of the Sabbath, that there is no *positive command expressed* for the observance either of the one or the other previous to the Mosaic law. See Magee on Aton. vol. ii. pp. 79, 80. But, if we refuse our assent to the theory of primitive sacrifice being of divine *institution*, are we compelled to resort to the opposite extreme, and contend for its human *origin?* I think not; for here difficulties at least equally great would meet us. May we not adopt an intermediate opinion, and suppose that sacrifice was of divine origin, i. e. was divinely suggested, although not enjoined upon man by any direct command from God!

The whole creation was doubtless designed for Adam's instruction, and so long as he continued innocent, and his intellect remained unclouded by sin, he would need no other book. Here he would read the attributes, the character, and the will of God. This mode of instruction would not cease on the fall; on the contrary, death, the decay of vegetation, and its revivication, &c. &c. would teach many new lessons: and the intimation given in Adam's hearing, in the curse pronounced on the serpent, Gen. iii. 15, would tend to explain the symbolical language of nature. Herein were shewn forth still more expressively the attributes of the invisible God; the desert of man; and God's gracious purpose of his restoration: "For the invisible

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things of him from the creation of the world are clearly seen, being understood by the things that are made, his eternal power and Godhead, so that they are without excuse." Rom. i. 20. Perhaps it may not be a very improbable conjecture, that the bodies of those animals which were slain in order to provide Adam and Eve with coats of skin, were consumed before their eyes by celestial fire. God thus shewing forth, by an expressive prophetic type, the redemption through suffering of the animal, as well as of the vegetable, world. On this supposition, the sacrifice of Abel would be easily accounted for, without having recourse to the imagined existence of an express command. But if this be thought improbable, we may still suppose that Abel was well instructed in his own guilt, and in the gracious purpose of God, by all which he saw around him, and by the intimation that the seed of the woman should bruise the serpent's head. Under these impressions he would bring his lamb as a spontaneous offering, would slay it in token of his own desert, and in faith that God would manifest to him his intention, by an operation in some measure analogous to what he saw in vegetation. On either supposition it was a splendid act of faith, and was splendidly rewarded, by fire coming down from heaven and consuming the sacrifice, whereby its present organization being destroyed, its substance was raised in a new and resurrection form. On this view of the subject, sacrifice was *suggested* rather than *instituted* by God.

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There was nothing in it of mere human device, although it was no act of obedience to a divine command. A spontaneous offering on the part of man, while, at the same time, sufficient intimation had been given that it was approved of God. Nor is it to be imagined, that the absence of an express command rendered the worship incapable of acceptance. It is unquestionably true that the will of the Creator, is the only criterion of right and wrong in all the worship of the creature; but it is not necessary that our obedience should be always under an absolute precept, a *revealed,* and *expressed law.* "It matters not," says Bp. Taylor, "by what means God does convey the notices of his pleasure; ποικιλως και πολυτροπως, in sundry ways and in sundry manners, God manifests his will to the world; so we know it to be his will, it matters not whether by nature or by revelation, by intuitive and direct notices, or by argument and consequent deduction, by Scripture, or by tradition, we come to what he requires, and what is good in his eyes, only we must not do it of our own head."—*Ductor Dubitantium,* B. ii. ch. iii. p. 347.

Philalethes.—You did not say any thing of the Garden of Eden, except in what related to the trees; yet it has always appeared to me, that it is an important part of the history of the Adamic state. The observation of *Fidus,* that it "typifies the paradise prepared in heaven for the human Godhead of the Lamb," makes me anxious to learn something more concerning it,

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and especially what traditions are preserved of it among the heathen.

Anastasius.—It is impossible to investigate the nature of the Adamic state, and to have its memorial through the heathen nations, without some reference to the original language; but I will endeavour to be as little pedantic as possible. The word Eden, עדן, signifies *pleasure,* or *delight;* and written in Greek characters is, Hedonè, Ηδονη, *pleasure,* or, ϝδανος, *pleasant:* the compounds of the word express various kinds of pleasure, both spiritual and sensual, and thus the plural of the noun is used for *ornaments,* and is rendered in Greek by κοσμος. The word Garden גן signifies a *place enclosed,* without any reference to the object for which it is *fenced in,* or *separated* from the surrounding country; as the English word *Garden,* is said by Junius to be from the verb *guard,* that is, a place *guarded* by a fence. We are told in Gen. ii. 8. that *Jehovah Elohim planted a garden eastward in Eden:* wherefore Eden was not the name of the garden, but of the country in which the garden was situated; and this fenced, or enclosed, and peculiar spot, was not, we may be sure, as Parkhurst well observes, for the purposes of a Mahometan paradise, but for the purpose of religious meditation and study, by means of sensible objects: because, if the ground of Adam's meditation was not derived from *sensible* objects, then he could have meditated on spiritual things in one spot as well as in another; and if the use of the garden was

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not for *religious* meditation, then it must have been for sensual pleasure merely; and this is a complete answer to the vain babblers who would charge us, who believe God's promises of the re-establishment of that garden, with carnal and sensual desires. I have already also alluded to the fact, acknowledged by all sound metaphysicians, that man can form no ideas but from the impressions of external objects. We know that two of the trees in this garden were of a typical or emblematic nature; the one the sacrament of life; the other the sacrament of death. And since in that sacred garden was *every tree that was pleasant to the sight, and good for food,* surely for the soul of man as well as for his body, it may be justly inferred, that the whole garden was so contrived by infinite wisdom, as to represent and to inculcate on the minds of our first parents, a plan or system of religious truths revealed to them by their Creator; especially since the Paradisaical emblems of trees, plants, waters, &c. are frequently applied by the succeeding inspired writers, to represent spiritual objects, and convey spiritual lessons. They who so spiritualize the expression of the prophets, as to nullify the letter, are especially bound to admit that the Garden of Eden is referred to in Is. li. 3; Ezek. xxviii. 13; xxxvi. 35, as a place of spiritual knowledge, joy, and happiness. And the word *Paradise,* Παραδεισος, which the LXX translators use for the Garden of Eden, is applied by the Holy Ghost, in Luke xxiii. 43; 2 Cor. xii 4; Rev. ii. 7. xxii. 1—3. not only to

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the intermediate state of happy spirits between death and the resurrection, but also to the eternal joys of heaven.

Rabbi Simon Bar Abraham says, quoted by Parkhurst also, " know that in the trees, fountains, and other things of the garden of Eden, were the figures of the most curious things by which the first Adam saw and understood *spiritual* things; even as God has given to us the forms and figures of the tabernacle, of the sanctuary, and of all its furniture, the candlestick, the table, and the altars, for types of intellectual things, and that we might from them understand heavenly truths. But no doubt those particulars were more plain and clear to Adam in the Garden of Eden, wherein he dwelt," &c.

The Garden of Eden is called the Garden of God. When a thing is said to be God's, it is generally intended that it is set apart to His worship and service; as House of God; servant of God; minister of God, &c.; whence it is fair to conclude, that this Garden was a place enclosed, or set apart for the peculiar study, contemplation, and worship of God by his intelligent creature: and, as usual, we find this idea set forth by the opposite of wilderness, waste, forest, &c. being applied to that which is not God's. Thus the church of God is called " His vineyard:" and removing his protection from it is called " breaking down its hedge." The garden of Eden, therefore, originally effected the same end that the tabernacle did in after times; and in Lam. ii. you will find, at ver. 6,

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the words tabernacle, and garden, used to signify the same thing. In Is. iv. 6, the tabernacle is represented as "a shadow from the heat, and a covert from a storm;" as are the trees of a garden. Joshua set up his stone, or altar, of testimony under an oak, xxiv. 26. Deborah was buried under an oak, where Jacob had erected an altar, Gen. xxxv. 8. 14., as Abram had done before, xiii. 3. These earliest altars, or places of worship, of the wandering Patriarchs, erected in groves, were imitated by idolaters: and, both by true believers, and by apostates, were in remembrance of the original garden. Consecrated groves and gardens became, in later times, very common, whence Strabo says, αλσῆ καλεσι τα ιερα παντα; and the same word was used, both for a temple and a grove. It is easy here to perceive the foundation of the garden of the Hesperides with the dragon guarding it; represented on an ancient gem still extant, as a serpent twining round a tree: hence too the fable of Adonis ארנו; *horti Adoindes* being the term used by the ancients for *gardens of pleasure*, and therefore a literal translation of the Hebrew words Garden of Eden, גן עדן, or rather the very words themselves in other characters.

The garden of Adam was the tabernacle of the living God, for he walked in it; it was a temple, or place in which Adam could converse with his Lord; it contained a tree of life, and fountains of running waters. In the new Jerusalem, or City of Holy Peace, it is promised that God shall again dwell and converse with

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man; that there shall be fountains of living waters, and the tree of life. But this is not all; the Holy Ghost, in describing the Garden of Eden by the pen of Ezekiel, informs us, that it had a *covering* of precious stones, xxviii. 33; in what way these precious stones were used as a *covering*, I will not now stop to enquire; but this remarkable particular is promised also to be constructed again at the time of the restitution of the original blessedness of man: "O thou afflicted and tossed with tempest, and not comforted; behold, I will lay thy stones with fair colours; and lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles; and all thy borders of pleasant stones:" and the promise is spoken of as completed in Rev. xxi. 18.

Philalethes.—To deny the miraculous regeneration of this earth, and return of the Paradisaical state, is certainly the most extraordinary apostasy into which man has ever fallen, if we consider how much the men of this day boast of their learning; that is, their knowledge of the opinions of former times; and of their Evangelical religion; that is, their faith in the plain word of God.

Anastasius.—The more you will examine, the more you will feel assured that, notwithstanding all their boastings, the Evangelical religious world is infidel to the plain declarations of the larger portion of the Bible. The artifice by which Satan has deceived them, is by teaching them to say, "Oh, we believe the Bible as much

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as others do, but we only differ in the sense;" that is to say, they doubt whether "restore," means to restore: to "rebuild," to build again; "land," means land; "coming," means coming; "seed of the woman," means a woman's son; and never, at any former period, did the subject excite so much rancour; and so decided an avowal of universal disbelief: nevertheless, the promise of God standeth sure, and

The groans of nature in this nether world,
Which heaven has heard for ages, have an end,
Foretold by Prophets, and by Poets sung,
Whose fire was kindled at the prophets' lamp;
The time of rest, the promised sabbath comes.
Six thousand years of sorrow have well nigh
Fulfill'd their tardy and disastrous course
Over a sinful world; .....
For He, whose car the winds are, and the clouds
The dust that waits upon his sultry march,
When sin hath moved him, and his wrath is hot,
Shall visit Earth in mercy; shall descend
Propitious in his chariot paved with love;
And what his storms have blasted and defaced
For man's revolt shall with a smile REPAIR.
.....
O scenes surpassing fable, and yet true,
Scenes of accomplished bliss; which who can see
Though but in distant prospect, and not feel
His soul refreshed with foretastes of the joy?
Rivers of gladness water all the Earth
And clothe all climes with beauty; the reproach
Of BARRENNESS IS PASS'D. The fruitful field
Laughs with abundance; and the land once lean,
Or fertile only in its own disgrace,

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Exults to see its thistly CURSE REPEAL'D.
The various seasons woven into one,
And that one season an eternal spring.
The garden fears no blight, and needs no fence,
For there is none to covet; all are full.
The lion, and the libbard, and the bear
Graze with the fearless flooks; all bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now; the mother sees,
And smiles to see her infant's playful hand
Stretch'd forth to dally with the crested worm,
To stroke his azure neck, or to receive the
Lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father. ERROR HAS NO PLACE:
That creeping pestilence is driven away;
The breath of Heaven has chased it. In the heart
No passion touches a discordant string,
But all is harmony and love. Disease
Is not; the pure and uncontaminate blood
Holds its due course, nor fears the frost of age.
One song employs all nations: and all cry
"Worthy the Lamb, for he was slain for us."
The dwellers in the vales, and on the rocks,
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till nation after nation taught the strain,
Earth rolls the rapturous Hosanna round.
Behold the measure of the promise fill'd;
SEE SALEM BUILT, THE LABOUR OF A GOD!
Bright as a sun the sacred city shines;
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her. .....

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..... From every clime they come
To see thy beauty, and to share thy joy,
O Sion! an assembly such as earth
Saw never, such as Heaven stoops down to see.
Thus heavenward all things tend. For all were once
Perfect, and ALL MUST BE AT LENGTH RESTORED.
So God has greatly purposed; who would else,
In his dishonoured works, himself endure
Dishonour, and be wronged without redress.
Haste then, and wheel away a shattered world
Ye slow revolving seasons! we would see
(A sight to which our eyes are strangers yet)
A world, that does not dread, and hate his laws,
And suffer for its crime; would learn how fair
The creature is that God pronounces good,
How pleasant in itself what pleases Him.
.....
Come then, and added to thy many crowns,
RECEIVE YET ONE, THE CROWN OF ALL THE EARTH,
Thou who alone art worthy! IT WAS THINE
By ancient covenant, ERE NATURE'S BIRTH;
And thou hast made it thine by purchase since;
And overpaid its value with thy blood.
THY SAINTS PROCLAIM THEE KING; and in their hearts
Thy title is engraven with a pen
Dipped in the fountain of eternal love,
THY SAINTS PROCLAIM THEE KING; AND THY DELAY
GIVES COURAGE TO THEIR FOES, who, could they see
The dawn of thy last advent, long desired,
Would creep into the bowels of the hills,
And flee for safety to the falling Rocks.
The very spirit of the world is tired
Of its own taunting question, ask'd so long,
"WHERE IS THE PROMISE OF YOUR LORD'S APPROACH?"

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CONVERSATION THE FOURTEENTH.

What light is thrown, upon that part of God's purpose which is yet unaccomplished, by the Mosaic Law ?

Philalethes.—In our last conversation, I confined my enquiry to how much of God's yet unaccomplished purpose had been revealed, anterior to the Mosaic Law; allow me now to pursue the same subject, into what was communicated concerning it by that law.

Valerius.—In every consideration of the mode in which the unaccomplished purpose of God will be effected, it is necessary to bear constantly in mind, and frequently to recur to, what the Lord has revealed to be the end of Creation and Redemption. Because, in the ordering of God's decrees, the intention of the end is first, and the intention of the means afterwards. "The Lord has made all things for himself, yea, even the wicked for the day of evil," Prov. xvi. 4. But God did not create him wicked. "God made man upright, but they have sought out many inventions." Eccles. viii. 29; "the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father," 1 John ii. 16. Whence then cometh evil? and why is it permitted? Evil comes from the necessary and inseparable property of the creature. Immutability is the alone attribute of God, "with whom is no variableness, neither

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shadow of turning," James ii. 17. The mutability of the creature necessarily proceeds from his moral responsibility. Power "to choose the good," Is. vii. 16, involves the possibility of *not* choosing the good; else it would not be choice but necessity. He who is immutably good, is the All-Good-One, for "there is none good but God," Luke xviii. 19. If then we enquire what is the end of creation, the answer is, the glory of God; to manifest Him; i. e. His attributes. First, positively and directly what He is; Secondly, negatively, and indirectly what he is not; by displaying what the creature is of necessity, viz. dependant, &c. in short, as was shewn in our last conversation, to manifest the Creator and the creature. God, willing to shew his wrath, and to make known his power, Rom. ix. 23, and to make known the riches of his glory in mercy, Rom. ix. 23, and in Grace, Eph. i. 6, and that God might manifest "the sons of men, that they might see that they themselves are beasts," Eccles. iii. 18. Thus all is *of* God, and *through* Him, and *to* Him, Rom. xi. 36; but all is not God; He alone is JAH.

As "*of* the Father are all things," so "*by* the Lord Jesus Christ are all things," 1 Cor. viii. 6. And it appears that the first step in creation is the union of the Creator to the creature in the person of Messiah, as Adon אדן the base, on which the fallible may be made infallible, the mutable may be immutable, the defectible may be indefectible: so is he, "the begin-

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ning of the creation of God," Rev. iii. 14, and "by whom all things consist." But as this intimate union of Creator to creature was necessary to "uphold all things," Heb. i. 3, so was it also necessary first to shew, that the creature and the Creator were not blended nor confounded, by leaving the creature for a while to himself, and to his liability to mutation and defection; and God taking the *fallen* and thereby defective creature into union. For till fallen, the creature would be in correspondence with the Creator, "the image of God," Gen. i. 27. Though a head, therefore, of sustentation to the elect angels, he "verily was fore-ordained before the foundation of the world," 1 Pet. i. 20, to be a head of redemption to that nature which he took into personal union with himself; having all creature life laid up in him; and so, "the first begotten of the dead," Rev. i. 5; the first and sole cause of resurrection. Observe the beautiful order of these unspeakable mercies and blessings; His love, which is the cause; and his washing us, which is the effect.

And may the Lord preserve me from uttering error to the deceiving of myself or others, while we venture into the contemplation of these mysterious transactions; but it seems that we obtain from these considerations, a glimpse of the reason why the stability of that nature which the Son of God took into union with himself, was tried in a federal head. He "was made in the likeness of sinful flesh," yet without individual sin, Rom. viii. 3. In like manner,

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we see, that hereafter, in "the times of the restitution of all things," Acts iii. 21, original or birth sin will be abolished. "Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast; and it shall come to pass, that like as I have watched over them to pluck up and to throw down, to destroy and to afflict; so will I watch over them to build and to plant, saith the Lord. In those days they shall say no more, the fathers have eaten sour grapes, and the children's teeth are set on edge; but *every one shall die for his own iniquity;* every man that eateth the sour grapes, his teeth shall be set on edge," Jer. xxxi. 27. 30. "Thus saith the Lord God, no stranger uncircumcised in *heart* nor uncircumcised in *flesh* shall enter into my sanctuary," Ezekiel xliv. 9. "The priests—shall have linen—they shall not gird with any thing that causeth to sweat;" v. 18, i. e. the sign of the curse. God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled *in* us who walk not after the flesh, but after the spirit," not only *imputed* to us, but *inherent* in us; and we see the difference between the righteousness of faith, and the law of righteousness, in ix. 30—32. Imputed righteousness is the present covenant; inherent righteousness will be the new covenant; and when manifested, will justify the means, viz. the imputation of Christ's active and passive obedience received by faith.

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The difference between inherent and imputed righteousness may be seen in this table.

INHERENT.	IMPUTED.
1. Sanctifies.	Justifies.
2. Makes us shine before *men.*	Makes us shine before *God.*
3. Pleases God.	Appeases God.
4. Discharges from hypocrisy.	Discharges from guilt.
5. Makes us pray.	Makes our prayers prevail.
6. Is our sincerity.	Is our perfection.
7. Respects the law.	Answers the law.
8. Is the *evidence* of salvation.	Is the *foundation* of salvation.
9. Is our joy.	Is our glory, (Is. xlv. 25.)
10. Is to be loved.	Is to be trusted.
11. Is now imperfect.	Is now perfect.
12. Is our qualification for heaven.	Is our title to heaven.

As Christ is "the Beginning," so is he "the Ending:" as all things are created "*by* him," so are they "*for* him:" and "the habitable earth to come," Heb. ii. 5, is to manifest the reign of the *man* over all creation, Ps. viii. That God might gather together in one, all things in Christ both which are in heaven, and which are in earth; and that "when he bringeth the first-begotten again into the world, all the angels of God may worship him," Heb. i. 6. For the same reason, Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded any more, world without end; for thus saith the Lord, that created the heavens, God himself that formed the earth, and made it, *he created it not in vain, he formed*

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it to be inhabited, Is. xlv. 17, 18. And in this "land of uprightness," a "people which shall be created, shall praise the Lord," Ps. cxliii. 10; Is. xxvi. 10; Psal. cii. 18. And further, the Lord will not only "sow the house of Israel with the seed of man," Jer. xxxi. 27; but "with the seed of beast" also. The redemption is not confined to man, but extends as far as the curse extended to all animal life. "The creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God," Rom. viii. 21.

Thus in the Apocalypse, the most pervading idea is the performance of the office of the Goel, Redeemer, to which the sealed and open books, the two witnesses, the elders and the people, allude.

In Jer. xxxii. Hananeel's coming to Jeremiah was, in the first instance, a sign *to* Jeremiah, by which he "knew that this was the word of the Lord." Now, it appears, that the manifestation of the reign of the man over all creation, which he has redeemed, is the intermediate end of creation. In redeeming Israel, there were two books or evidences; the one sealed and laid up, and only used upon solemn occasions of transfer, &c. The other, in the possession of the Redeemer, and *open* for general inspection. "So I took the evidence of the purchase," (v. 11.) both "that which was sealed," according "to the law of custom, and that which was open." In the Apocalypse, we find in the right hand of Him that sat on the throne, a book written within and on the backside, and sealed with seven

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seals." Also the Mighty Angel who comes down from heaven, clothed with a cloud, (in like manner as he went up,) had in his hand a little book open: and he sat his right foot upon the sea and his left on the earth;" as significant of taking possession of the inheritance, "and he cried with a loud voice, as when a lion roareth;" "for thus hath Jehovah spoken unto me, like as the lion and the young lion, roaring on their prey when a multitude of shepherds are called forth against them, will not be afraid of their voice, nor abase himself for the multitude of them: so shall Jehovah Sabaoth come down to fight for Mount Zion, and for the hill thereof." Isa. xxxi. 4.

It was necessary to have witnesses; and the requisite number of these we know by Deut. xix. 15. to have been two. And I subscribed the evidence, and took witnesses, and weighed him the money in the balances," Jer. xxxii. 10. So in Rev. xi. 3, I will give power unto my two witnesses, &c. In redeeming the land it was necessary that it should be done before the elders of the people, Ruth iv. 4. "And I said, I will reveal in thine ear (marg.) saying, buy it before the inhabitants and before the elders of thy people;" and round about the throne in Rev. are four and twenty elders sitting. It was the Goel, the nearest of kin, who had the right of inheritance, as well as the espousing of the wife, and raising up seed. As in Ruth iv. 5, "Then said Boaz, what day thou buyest the field, of the hand of Naomi, thou must buy also of the hand of Ruth, the Moabitess, (the Gentile

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church) the wife of the dead, (Christ crucified) to raise up the name of the dead upon his inheritance." He who did the one must also do the other. So in the Rev. v. 9, it is said, " thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Having exercised the right of redemption towards the bride, He was the one alone worthy to redeem the land; they being sealed with the Holy Spirit of promise, which is the " earnest of our inheritance till the redemption of the purchased possession." That Jesus is the Lord, our Boaz, and our Redeemer, Ps. xix. 14, we know from John the Baptist. If he do not redeem us, no one else could, no not " the greatest among men," Matt. xi. 11. " Now this was the manner in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things. A man plucked off his shoe, and gave it to his neighbour, and this was a testimony in Israel," Ruth iv. 7. So says John the Baptist in language *then* clear enough; " He it is who coming after me is preferred before me whose shoes latchet I am not worthy to unloose," John i. 27; Luke iii. 16. That is to say, if he who alone is able to redeem, do it not, though the right of redemption were to pass to " the greatest amongst men," he would be unworthy to do it. He is now espoused to his church, but not with complete espousals according to the law. Maimonides says in his

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treatise of wives, chap. iv. sec. 16, "He that is espoused to a woman, that is half bond and half free, she is not espoused with complete espousals, till she be made free; and when she is free, they accomplish the espousals as the espousals of a girl that is grown great; and he needeth no other espousals." It is possible that in this view the Gentile church is "the little sister that hath no breasts" in Cant. viii. 8. So her espousals are not complete. The Jewish church has "breasts like towers," v. 10. but then she is not free. Hereafter the bride will come down adorned for her husband, Rev. xxi. 2. Then will our Boaz say "to the elders and all the people, ye are witnesses this day," Ruth iv. 9; as in Rev. vii. 9, "I beheld a great multitude which no man could number; saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." And we also see that as our Lord took upon him the form of a servant, and would not go out free because he loved the Father and his house, Deut. xv. 16, 17, so was his "ear bored," Ps. xl. 6; therefore he could not go out till the year of Jubilee.

In Lev. xxv. 31, the law is declared respecting the redemption of houses in cities, and in unwalled villages, respecting which there was this essential distinction; that the house which was sold in the city never returned into the possession of him that sold it, not even at the Jubilee; "but the houses of the *villages which have no walls round about them,* shall be counted as the fields of the country; they may be redeemed,

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and they shall go out in the Jubilee." Now in Zech. xi. 4, it is foretold, "Jerusalem shall be inhabited as *towns without walls*, for the multitude of men and cattle therein; for I, saith the Lord, will be unto her *a wall of fire round about*.—I will dwell in the midst of thee—in that day—and the Lord shall inherit Judah, *his portion in the holy land*, and shall choose Jerusalem again." Whence it follows, that no one but the Lord himself has a right to redeem a house in the city, and still less the whole city, and that the city is his portion in the holy land, and consequently in him alone rests the right of redemption.

The Melchizedek priesthood, which the sons of God exercise, is superior to the Levitical, which is exercised by the natural seed of Abraham: first, in that it has the power of an endless life; and secondly, that it has the privilege of entering into the holiest. Rev. xx. 6; xv. 6.

Justus.—Melchizedek belonged either to the Antediluvian dispensation, or that which immediately followed the flood. He had been probably constituted *Priest and King*, as a type of Christ, before the immediate Father *of the seed* came. Melchizedek was consequently greater than all on earth so long as he continued; but after his ministration was ended by his removal, then the Abrahamic dispensation took his place, and Abraham was the greatest man on earth as the father of Christ.

Theodorus.—It is not pleasant in these days to speak openly upon any of the great hopes and expectations of the church, nor of the steps

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by which she is to arrive at the enjoyment of them; for whilst there is the fullest toleration of all kinds of heresies, there never was a period when the great foundations and distinguishing peculiarities of the Gospel excited stronger enmity from the mass of professors of religion than the present. But when my opinion is asked, not for the sake of cavil, but in the spirit of candid enquiry, it is my duty to answer, let the expression of that opinion be pleasing or otherwise to whomsoever it may. It appears to me, then, that the Mosaic History has been considered so exclusively a type of the Church Militant, that every thing has been pressed into that view; whereas many parts of that history relate, not to the state of the Church Militant, but, to that of the Church Triumphant. *Valerius* pointed out to you, in our Conversation on the "Systematic Arrangement and Chronology of the Prophetic Scriptures," that Mr. Simeon has lately shewn that the Feast of Tabernacles has never yet been fulfilled, nor can be, until the Lord himself shall return to dwell amongst men; and as I think this opinion of Mr. Simeon's of very great importance, I beg to direct your attention to it somewhat at length. The very learned Joseph Mede is the first Commentator with whom I am acquainted, that suggested the fulfilment of that type by the incarnation of our blessed Lord, and which he founded upon the word εσκηνωσεν, John i. 14. He infers very justly, that as the Passover was fulfilled by the Death of Christ, and the Feast of First

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Fruits by his resurrection, " it is incredible that this principal feast should not be for a type of some principal thing concerning Christ as well as the rest; it being as solemn as either of the two former, nay, rather the chiefest of the three." Disc. 48. Not being able, therefore, to find any other fulfilment for it at the first Coming of Messiah, he fixed it to the Incarnation: and his opinion has been adopted by Jennings in his Jewish Antiquities, p. 497, and by Brown from him. To its being fulfilled at that period, there are many insuperable objections. It is declared in Zech. ii. 7—12, that *in that day*, when *the Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again*, He *will dwell in the midst of* her: which passage cannot apply to the time, when instead of *choosing Jerusalem again*, he cast off Jerusalem. In the same Prophet, chap. xiv. it is further declared, that *the day of the Lord cometh*, in which he *will gather all nations against Jerusalem to battle;—then shall the Lord go forth and fight against those nations—and his feet shall stand in that day upon the Mount of Olives:* which day is further particularized, as that on which *the Lord shall be King over all the earth; in that day shall there be one Lord and his name one;* when *the land shall be—inhabited in her place*—and men shall dwell in it, and *there shall be no more utter destruction, but Jerusalem shall be safely inhabited—and it shall come to pass that every one—shall go up from year to year to worship the King the Lord of Hosts, and to* KEEP THE FEAST OF TABERNACLES. No person who

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is not an obstinate perverter of Scripture, can pretend to interpret these passages as having been fulfilled at the first Advent of our Lord: therefore the Feast of Tabernacles is again to be kept.

For the birth of Messiah to have fulfilled the type, he should have been either born at Jerusalem, or so lived there as to have been reckoned a denizen of that city; because one peculiarity of the Feast was, that it must be kept *there*, and *there alone*.

The order of the fulfilment of the Types too, would, in that case, be the reverse of the occurrence of the Types themselves; for, of the three feasts, that of Tabernacles was the last; whereas, if its antitype was the Incarnation, it was fulfilled the first. We are led also by the Apocalypse to expect the Tabernacle of God to be with men after the antitype of the Harvest, and the great vintage of the wrath of Almighty God, which is all yet future: and therefore as we are no where told expressly, that an Antitype was found for this feast at the first coming of our Lord, which we are expressly told with respect to the other two Feasts of the Passover, and of the First Fruits, it will be wiser to look for its being accomplished, as literally as they have been, at some future time.

Valerius.—The conduct of our Lord, as recorded in John vii, seems to have been managed especially with a view to prevent its being supposed that his going up to Jerusalem at that time, was the fulfilment of the event typified by that Feast. It is generally admitted that

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the Jews expected Messiah to appear at some Feast of Tabernacles: and it seems to have been with this view that *his brethren* who *did not believe in him*, (5.) urged his going up to this feast *openly*. The Jews Feast of Tabernacles was at hand; his brethren THEREFORE said unto him, depart hence (that is from Galilee) and go into Judea, that thy disciples may openly behold the works that thou doest; for no one doeth any thing in secret, and he himself seeketh to be known openly: if thou doest these things, shew thyself to the world. The Lord, however, answers, "*I go not up* YET *unto this feast; for my time is not* YET FULL *come.*" (8.) Truly his time of suffering was drawing near, but not that of the glory which should follow; and accordingly we find, that he went up *not openly*, i. e. not in triumph, *but as it were in secret*. He was obliged to go up, and appear before the Lord; and that he was not afraid of going up in public, is proved from his going into the temple as soon as he arrived there, and teaching the people. (14.) The negative argument, derived from our never being told that the antitype was fulfilled during our Lord's first Advent, as we are of the Passover, Pentecost, and so much of the Day of Atonement as is accomplished, is very strong; but we have a positive argument also from Matt. xxi. 9, where he rides into Jerusalem to the Passover, in the very triumphant manner which he had refused formerly to do at the Feast of Tabernacles, to typify, as it were, or pre-act his own future

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triumphant entry, in a similar manner, and which elicited from the multitude the cry, "Blessed is he that cometh in the name of the Lord." The cxviiith Psalm, here quoted, relates exclusively to that Feast of Tabernacles, when he that had been refused by the builders had become the head of the corner; which clearly did not take place at his incarnation, as he had not then been refused; this Psalm the multitude sung, as well as cut down branches, and strewed them in the way; although he was not going up to the Feast of Tabernacles, but to that of the Passover. This action of our Lord was done, we are told, in order to fulfil the prophecy of Zechariah: now, you will perceive in that prophecy, ix. 9, that, at the time when this takes place, Jerusalem, the Daughter of Zion, is called upon to rejoice, because no oppressor shall pass through them any more; but he will cut off the chariot from being an oppression to Ephraim, and the horse from Jerusalem; and he shall make use of the bow of Judah, and the arrows of Ephraim, and shall have instigated the Greeks against the Jews, and the Lord of Hosts shall defend them, and the Lord their God shall save them *in that day* as the flock of his people. Now, it is obvious, that no part of this took place, but, on the contrary, the very reverse of it all, except the literal riding of Christ upon the ass, at his first coming. And here I cannot help remarking, how lamentable it is to see a Commentator like Scott, a good and honest man too, so warped by system as to

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say the context favours the interpretation of Judah's bow and Ephraim's arrows meaning preachers of the Gospel, rather than that it relates to events still future. If the whole passage had been declared to be a *vision*, or to be any thing which could possibly be construed into being symbolical, such an interpretation might have been justified; but, even in that case, it would not have been justifiable to have interpreted the ass, literally, and the riding, literally, and the king, literally, and then Judah, Ephraim, and the bow and arrows, figuratively.

A stronger proof still of the type not being fulfilled by that entry into Jerusalem, or indeed by any other event at his first coming, is our Lord's own declaration, in Matt. xxiii. 39, where, after having pronounced the final curse upon the Jewish Church and Polity, he informs them that he is going to leave them, and that they shall not see him again henceforth till they say, "Blessed is he that cometh in the name of the Lord;" quoting the cxviiith Psalm, which was always sung at the Feast of Tabernacles, to which it had a particular reference: and clearly implying that at a certain other future Feast of Tabernacles they should see him. It was at this same time, when he was going to perform this symbolical act of riding into Jerusalem at the Feast of the Passover, in the manner foretold that he should do at the Feast of Tabernacles, that another Evangelist informs us, Luke xix, that the people thought the kingdom of God was to

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appear immediately, (11:) on which account he taught them, by a parable, that such was not the case; for he was first to go away to receive for himself a kingdom, and to return when he had received it. The assumption that the antitype was fulfilled at our Lord's birth, seems fully contradicted by the two facts of his riding in upon the ass, at the time of the Passover, when the mouths of babes and sucklings were ordained to exclaim in words, and perform acts belonging exclusively to the coming of Messiah at the Feast of Tabernacles; and also by his reference to his future appearance at the same time; since he would otherwise have countenanced a further reference to the type after its typical import had been fulfilled, which would be an error of the same nature as that of a believer in the sufficiency of Christ's one sacrifice, resorting to the sacrifices of the law, which had been merged and abolished in the antitype. Another objection to its fulfilment at his birth, arises from the circumstance that if it were so, the type would have been fulfilled *before* the dispensation, to which it related, began; which commencement cannot be thrown back further than the ministry of John.

Thales.—Christ was set up from everlasting as the Risen God-man: his humiliation was the *necessary preliminary* to his tabernacling amongst us in glory.

Philalethes.—These various considerations seem decisive against the Feast of Tabernacles having been yet fulfilled: and the only event I

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remember ever to have heard indicated for its fulfilment is the Incarnation, which was first mentioned by Mede.

Ben David.—In looking into the law for the purpose of ascertaining what is pointed out by it, respecting events yet future, we must notice the threefold division, constantly repeated, of Statutes, or Ceremonial; Commandments, or Moral; and Judgments, or Political. The first, are nearly all absorbed in the former coming of Christ; but there still remains the Feast of Tabernacles; the Jubilee; and part of the Day of Atonement; &c. The second, being the unerring rule of eternal truth and justice, are of universal obligation throughout all the bounds of Creation. The third, have passed away, because the polity itself has passed away, but shall return when it is re-established. In this latter, rather than in the first, I am disposed to place the Covenant, and sign of Circumcision, which is that which peculiarly distinguishes the Israelites from all other people; and is, by being still kept up, a certain proof that they shall yet possess the land that was promised to them at the time this sign of the promise was given; and if the promise made to Abraham had been fully accomplished by the occupancy of that part that was subdued by Joshua, or even by its greater extension of territory in the days of Solomon, then, assuredly, the sign or seal of the promise which had been accomplished would have altogether ceased as useless; just as all the other ceremonies which were ac-

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complished by the coming of Christ have ceased.

Anastasius.—It is worthy to be remarked, that, at the Feast of Tabernacles, they were commanded to take the branches off from different kinds of trees, with which to make their booths. These are, 1, boughs of *fruit trees;* 2, of *palm trees;* 3, of *thick trees;* and, 4, of *willows of the brook.* Lev. xxiii. 40. The Rabbies have been greatly puzzled to find a meaning for these several kinds of trees, as may be seen by referring to their Tabernacle Service, p. 69—71, in use at this day; that they had a meaning there can be no reason to doubt; and the obvious one seems to be, that as they represented every possible place in which trees could grow, the palm tree, or date, the dry sand; the willow, the wet land; the thick tree, the wild forest; and the fruit tree, the cultivated garden; they typified the universality of that rule over all lands which God, in our nature, shall possess at the time when he permanently tabernacles amongst the sons of men. This Feast, says Brown, was appointed "*to assure them of God's return to dwell among them, after they had made and worshipped the golden calf.* For Moses, after long fasting and prayer, having obtained their forgiveness, and a renewal of the tables of the law, together with a commission to proceed in building the Tabernacle, which had been suspended in consequence of their idolatry, descended from the mount, on the 10th of the 7th month, to communicate to the Israelites these

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agreeable tidings. Accordingly, that day was observed, ever afterwards, with religious veneration; and the people then hearing that they must make a Tabernacle for Jehovah to dwell in, and, consequently, that they must continue where they were till that was accomplished, proceeded to pitch their tents, and make themselves booths, to screen themselves from the weather. Five days, therefore, after Moses's descent, did God appoint the Feast of Tabernacles, to cheer them in their work, and to be a standing memorial, in every age of the Jewish economy, of *that particular residence which he had among them.*" ii. 499. Although this account is, for the most part, traditionary, yet there seems to be much truth conveyed in it; and that the type assures them of God's return to dwell among them after their present apostacy from him, during which time the service of the temple has been suspended.

Ben David.—Christians should ever bear in mind, that they can have no foundation whatever, for giving a spiritual meaning to any thing that has not first of all a literal fulfilment; for if God's promises are not literally true, neither can they be spiritually true. However much the world may have cause to dread the Advent of Messiah, to the Jews he will only address language similar to that which Joseph addressed to his brethren. Then it is that he will circumcise the hearts of all men; for as long as we find a struggle going on in them, so long may we be sure that God's laws are not written there,

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and so long is the New Covenant not come. The Cities of Refuge shall be for those who persecuted the Jews in ignorance: they themselves will be restored to their land in their unconverted state, for it is after that event has taken place that clean water is poured upon them.

Evander.—I have sometimes thought, that in typical histories cities might represent churches, and nations represent political communities only.

Aristo.—Whether that idea of *Evander* will be borne out or not, it is very worthy of being ooked into, for it is clear to my mind, that there is oftentimes a confused way of interpreting events, which are acknowledged by all to have a prophetical character, that is by no means accordant to the accuracy and precision of the word of God. In order to illustrate what I mean, I will observe, that the deliverance out of Egypt does not appear to me to represent the deliverance of the sinner's bondage from the flesh, as it is commonly supposed to do; but that it represents the deliverance of the church out of all bondages, of every sort and kind, into the inheritance promised to Abraham, whatever that inheritance may be. It is the uniform practice of God in all his acts of Providence, before ever he accomplishes a promise, to make void the pretensions of the sinner. Hence Adam, before he could become a king, became a bondsman; and hence, we who are to be

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kings over all creation, are brought into the humiliating condition of being bondsmen to the flesh, and to the King of this accursed state; and hence Abraham, Isaac, and Jacob, to all of whom the promise was severally given, were never allowed to possess an inch of the land themselves, and all their posterity were brought into bondage in Egypt, in order to spoil their pretensions to the possession arising from any might, or power, or worthiness of their own; and so the heirs of all inheritance are put into bondage, in order to be a representation to Christ's church of the great bondage of Babylon, the last and the most severe, both to Jew and to Christian. And my reason for thinking that the deliverance from Egypt, and passage to Canaan, is not designed by the Holy Ghost to be typical of our deliverance by Christ, is, that it is never referred to for that purpose in the New Testament; which is the more remarkable, because redemption from the bondage of the flesh, is, in fact, all the redemption of which we are now put into possession. We shall see this further confirmed by examining the leading ideas of this deliverance, in the deliverance itself; in Pharaoh, the cause of the bondage; and in Moses, the liberator from it.

Philalethes.—Let me interrupt you a moment, to inquire from whence you suppose the common idea of the Egyptian bondage, being a type of the bondage of the flesh, has originated?

Aristo.—Probably the whole idea rested in

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the Passover, and in a loose affinity between the expression Egyptian darkness, and moral blindness.

If you will follow up the character of the Assyrian, you will be convinced that he is the true type of the Infidel Head of the Beast. We find him first in Isaiah x. 5, called up with the words, " Ho ! Assyrian ! the rod of mine anger ! truly the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread down like the mire in the streets," &c. &c. The whole passage is accurately descriptive of the infidel power of France, called up to tread down the Popish Apostacy ; threatening to do to this Protestant nation as it had done to Austria, and Spain, and Rome ; but the stout head of that infidel power was punished, and the glory of his high looks humbled : not that I believe the infidel power is definitively humbled, or that his work is completed. We find, however, the Assyrian is threatened with a destruction similar to that which befel the enemies of the Lord in Egypt, ver. 24, 26, when the rod comes forth out of the stem of Jesse ; blessedness flows over all the earth ; Ephraim and Judah are reconciled, and recovered ; and with joy shall they draw water out of the wells of salvation, or in other words, keep the feast of Tabernacles. Now observe, that although there is no natural connexion whatever between Assyria and Egypt,

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yet this latter is referred to no less than three times, as the type of the last and final deliverance from the infidel. The solution of the difficulty I take to be this; namely, that as the faith of Abraham stands at the head of all faith, because he is the first of whom it is expressly written, that he was justified by faith, and so the justification of Abraham is quoted by the Apostle, as the particular kind of justification, which all who will be saved must stand in; so was Pharaoh strengthened to be the most stubborn and stout-hearted against God of all task-masters, and so stand at the head, and for the model of all oppressors, that the people at no future time might fear any other task-master, for no other could be more cruel than he: and thus in Jer. xxiii. 7, the final deliverance is compared to that from Egypt, instead of to that from Assyria, or from Babylon.

The bondage to Babylon seems to be exclu sively an Ecclesiastical figure, and confined in the Antitype to the 1260 days of the ascendancy of the Popish Apostacy. In Rev. xi. 8, the Prophet is made as it were to go out of his way to say that the city is spiritually called Egypt: this appears to me to be done, in order to shew that the witnesses are slain after the city has come out of its Babylon or Apostate state, and got into its Egyptian, or Infidel state, for the Egyptian state returns when the 1260 days of the Babylon state ends.

We shall find the key to the mystery of Pharaoh in Ezek. xxix. 2. " Son of man, set thy

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face against Pharaoh, king of Egypt, and prophecy against him, and against all Egypt: speak, and say, thus saith the Lord God, Behold I am against thee, Pharaoh, king of Egypt, *the great dragon* that lieth in the midst of his rivers," &c. Here we find Pharaoh identified with *the great dragon:* and it is remarkable, that of all the kingdoms in the world, Egypt should be the only one in which the same name was perpetuated in the sovereign, during a period of above twelve hundred years, namely, from the days of Abraham to those of Ezekiel; an Egyptian name, a title, preserved in the Hebrew Scriptures, throughout the whole of the *national* history of that people; as if purposely designed in its continuity by the Holy Ghost, to be the figure of the great continuous persecutor and oppressor, Satan. Is. li. 9. identifies *the great dragon* with Rahab; (or Egypt, Ps. lxxxix. 10.) and v. 11, shews the time of the smiting of this power to be that when "the redeemed of the Lord shall return, and come with singing unto Zion." In Ps. lxxiv. we find the Jewish church cast off, and praying to the Lord to remember the congregation which He had purchased of old; and the head of the dragons, and of leviathan, is put for the enemy that did of old oppose her deliverance; and, in remembrance of His former victory over him, God is besought to arise again to her assistance. Thus the Dragon, Egypt, Pharaoh is the sign or head of the negative, or antagonist power, the opposite to God, and great resister to His giving

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His people the promised inheritance. In Job, likewise, xli. Leviathan is made the personification of him who is "a king over all the children of pride," v. 34; from all which figures, I infer that the deliverance from Egypt is not symbolical of the deliverance of the children of God from the bondage of the flesh only; but of the great deliverance of the children of Israel, both literal and spiritual, from all bondages, bodily and ghostly.

I beg you also to pay attention to the manner in which Stephen, Acts vii. refers to the works of Moses. There is no point whatever, in his argument, unless the rejection of Moses was similar to the rejection of Christ; for this is the ground of his charge, that the Jews had always rejected all the prophets, who had been sent to them; Stephen sees thus much of the type fulfilled, and with that he rests in making his charge; so that he perceives in this history not so much what Moses had done as what Christ, to answer the type, has yet to do. The argument of the Jews to this day, is that Jesus of Nazareth is not like Moses; Stephen here is proving that in one essential particular, namely, his rejection of his brethren at the first, and his subsequent departure from them to go among the Gentiles, he is exactly like him; and in Heb. xi. the going of Moses to the people, is represented as a great act of faith, and of humiliation. The deliverance from Egypt, moreover, is distinctly referred to as the type, not of what Christ has done, but, of what he

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is to do in Is. lxiii., li., Ezekiel xx., Hosea xi., Jer. xlvi., &c.

Philalethes.—You said that the idea of the deliverance from Egypt being a type of the deliverance of the children of God from the bondage of the flesh, probably arose from the view annexed to the Passover; if it do not, in what way do you suppose the Passover refers to any thing future now?

Aristo.—While all the people eat the flesh, it was the blood only that saved the first-born. Christ is the food on which the church feeds, and is the true bread that came down from heaven: but the other part of the Passover, namely, the blood, is in the cup of the Testament. The new Covenant is prospective. We have indeed the Testament, which is the deed of conveyance; but the church is waiting to be put in possession of the inheritance. The blood of the Cup is the Title Deed; we have already, as first-fruits, and earnest of the inheritance, adoption into the family of God, and the remission of sins; but we wait for the redemption of the body, and the manifestation of our Sonship, as well as to be put into possession of the promised inheritance itself.

Philalethes.—If Moses, remaining among the Gentile Midianites from the time of his first rejection, until the time when his brethren acknowledged him as their deliverer, be a figure of the church being amongst the Gentiles, from the time when Christ was rejected, until that when he returns to be acknowledged, Moses

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must represent the church, and not Christ himself; where then will you find a type for the absence of Christ himself from his own church, in any part of the history of Moses?

Aristo.—It is obvious that no one type, or emblematical event, or person, can prefigure more than one, and very often not more than a part of one, antitype. Therefore the absence of Moses from his brethren, after their rejection of him, cannot prefigure the absence of Christ from his Gentile church, which did not reject him; if I am correct in supposing it typifies another fact, the event which prefigures this is, I think, to be gathered from the warning which the apostle gives to the Gentile church in 1 Cor. x. 7, where, speaking of the Jewish church, he says, "with many of them God was not well pleased, for they were overthrown in the wilderness; now these things were our examples, to the intent WE should not lust after evil things as they also lusted. Neither be ye idolators, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play." Now this occurrence took place, whilst Moses was absent from the church, and in the Mount with God: during this absence the people relapsed into the idolatry of a golden calf, which even Aaron, the true Priest, conspired to help to make; and I leave it to you to say whether, during the present absence of Christ from his church, while he is with God, sitting beside his Father on his throne, the people have not relapsed into an

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idolatry of gold, and whether the Priests have not conspired to encourage them in it.

Philalethes.—The Law is generally considered also as a bondage in which the church is held; what do you suppose to be the peculiar characteristic of it?

Aristo.—Law is properly the opposite of promise, or grace, as the Apostle states in Rom. xi. 6, and Gal. iii. 10—13. Abraham's own acts were as sinful as those of other men, but he received the righteousness of another by faith. This, like all other of God's acts, was so simple, that men thought little of it, and therefore it was necessary to set out the opposite. This was done by the law, which is to the church spiritual, what Babylon, Egypt, and all other bondages are to the church corporate, or visible, that men might know what an awful thing is responsibility to their Lord, and Creator. The law has reference to every person in a sinful condition. Christ's life being under the law, was a life of continued victory over all that, against which law was written. The object of the Apostle in Rom. vii. is to shew that sin and righteousness cannot both be imputed; and Christ is witnessed to both by the Law and the Prophets; for the law, by negativing every other man to be righteous, proves Christ to be THE RIGHTEOUS ONE predicted by the Prophets. We see by Rom. vi. that we are bound to the body of Christ, and have the power of Christ, for we have received the law of the Spirit of Christ, which is, as I understand

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it, the power and will, not to be under negatives, but to be under positives: so that it is not any longer a question with the Christian, as it is with the world, "how much sin *may* I do?" but "how much holy devotedness can I shew in the service of Him who is my All." If the law then is the setting out of the personal bondage of the will, the ten Commandments, which were written in the book of the Testament, are locked up and kept out of sight, while mercy alone is exhibited above them. But seeing that Christ has fulfilled the moral law, I look to its being fulfilled during the Millennium, and one great end of its so being will be to justify God in having given a law which has only hitherto been trampled on, or set aside. Christ absorbed the law into himself, and now says to it, "O Law, stand by, and let grace shine forth."

Isocrates.—Commentators usually tell us that the moral law is in force now; and that the ceremonial law was fulfilled in Christ; but they scarcely pretend even to find out a meaning for the judicial law; they find mates for the two former, but none for the latter.

Theophilus.—Yet we may rest assured that every law, or development of it, will in some way, and in some place, be fully kept, for God will never allow it to be trifled with. The law is never spoken of in Scripture as any thing but *One*, and no distinction, or at least no such marked distinction, as modern commentators are in the habit of teaching, is to be found between Ceremonial, Moral, and Judicial. You

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will find an example of this in the last words addressed to the Jewish church by her last prophet, Mal. iv. 4, "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb, for all Israel, with my statutes and judgments." It was for breaking this law that the nation was cast off, and Jerusalem destroyed, and not for their rejection of Messiah, as it is distinctly declared in Deut. xxix. 22—28, "The generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sickness which the Lord hath laid upon it—— Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? then men shall say, Because they have *forsaken the covenant of the Lord God of their father, which he made with them when he brought them forth out of the land of Egypt*———and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." It appears to me, from the most attentive examination which I have been able to bestow, that there is not so much discrepancy as the bare annunciation of the proposition might lead any one to suppose, between those who consider that the Jews are to be restored before their conversion, and those who think they are to be converted before they are restored; for it appears to me from the beginning of the next chapter, xxx. of Deut., that

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they will have turned unto the Lord in a certain sense, but not in that full sense which we apply to the term conversion, in respect to Gentiles, and also in respect to Jews, during this dispensation of the Spirit. Their views shall be evidently turned towards a temporal deliverer, and that temporal deliverer shall come; but they shall not be looking for a spiritual deliverer from indwelling sin, and corruption of soul, and therefore such a deliverer they shall not find: for such deliverance is only effected during this dispensation of the Spirit, and by His power.

Philemon.—The scene described in Exodus xxiv. 9, where Moses, Aaron, Nadab, and Abihu, together with 70 of the elders of Israel, ate and drank in the presence of God, is considered by commentators to be typical of believers receiving the Sacrament; but I rather think that its antitype is still future, and that it is to be found only in the new wine of St. John in the Millennian kingdom; and of which Christ speaks when he says, " I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. xxvi. 29.

Theophilus.—The Lord has never been without a table. Christ's disciples are not only promised to sit in his kingdom, but with him at his table. It is possible that the scene which *Philemon* has pointed out, refers to the future reward of the 70 first disciples, as the twelve thrones are provided for the 12 apostles. In the tabernacle, and in the temple there was a table, and

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upon this latter 12 loaves; at this day we have the table of the Lord: and in the vision in Ezekiel there is a table promised again.

Aristo.—In assembling ourselves at the Lord's Table, among other good things, we are there as his witnesses; which is our great office until he come; we are his workmanship, testifying by and in all the several gifts which he has dispersed amongst us, to Him in whom alone all the graces of the Holy Spirit concur in perfect harmony without any one being out of proportion. When he comes again he shall bring again his law with him: but now law and love are the very opposites of each other. This we know in the common intercourse of our present life: the loving wife does not wait to be reminded, by harsh commands of law, to render to her husband tender homage and gentle obedience; nay, rather the very feeling of law driving her to such sweet duty, would shew love to be extinct, and the fulfilment of its delightful offices impossible. Surely *Theophilus* is right in saying that the law is One: the moral law indeed applied more particularly to the conscience of the believer, and the ceremonial to the flesh: but as spirit and flesh are but two parts of the same individual, so the ceremonies and moral precepts are but two parts of the same law. Acts not depending on the will, were punished ceremonially, to shew that where there was no will, and the acts involuntary, still flesh was sinful. Christ in his humiliation submitted to all the ceremonial acts ne-

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cessary for the cleansing of sinful flesh, such as circumcision, &c.; his mother also submitted to ceremonial purification, after bringing into the world that Holy Thing, begotten on her of the Holy Ghost: but when he comes again there shall be no involuntary sins of the flesh; no infirmities of body or mind; but all flesh shall be holy.

Anastasius.—The great object of types was to lead the mind of the worshipper forward, and this, therefore, must be one great object of the law. Bate observes, very properly, that "almost every thing done by the Levitical law, was done as a memorial of something further. Exod. xxx. 12—16. The atonement money was but a memorial, or type, made in memory of the ransom which was to be made for them. The sin offering was the same, xvii. 11; ii. 2; vi. 15. The shew-bread was a memorial of the support, or bread which was to be in him whom the Tabernacle represented. The times also point forward: that the 7th is typical of that rest that remaineth for the people of God, when they shall inherit the earth, and rule with Christ in the world to come, we know abundantly from the Epistle to the Hebrews. The only period beyond it distinctly alluded to in the New Testament is that in 1 Cor. xv. namely, the period when Christ shall have delivered up the kingdom over which he has been previously reigning, to God, even the Father. The consecration of Aaron lasted seven days, Lev. ix., and it was only on the eighth that he was reckoned perfect.

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All creatures were considered in a state of uncleanness and imperfection seven days, and perfected on the eighth. On the eighth day the child was circumcised, and from that time became an integral part of the Ecclesiastical community, Lev. xiii. 3. The leper, after he was cleansed, could not offer the oblation until the eighth day, xiv. 10. 23. When it is enjoined that what is presented to Jehovah shall be perfect, it is specified that no young thing is so until the eighth day of its existence.

Aristo.—The seventh portion of time was reserved by God in his own hands, as giving him the right of redemption of the whole of time: by this he retained, as it were, the fee simple of it, in the same manner that he did of the trees, and of the beasts, as I mentioned in our last conversation, saying, "these are mine by right, though the use of them is, for a season, entrusted to you:" and we may observe that all the Prophets and Psalms take in the beasts and the inanimate creatures, as objects of the *redeemed* blessedness. The land on every seventh year produced without cultivation, to shadow forth the future productiveness of Eden, without the labour of man. The 7 times 7, or Jubilee, brought a complete release, or deliverance, even to those who, being slaves, had refused to go free at the end of the seventh. This shews that there shall be no such thing as true liberty for the whole human race, until the period of the true Jubilee which the Lord shall proclaim. Thus slavery, the existence of which

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is necessary, like every other moral evil, in order to shew forth the wickedness that is in man, shall then, and then only, cease: for there can be no true liberty amongst such a race of sinners, cruel, unjust, and selfish as the present generation of men.

Thraso.—We should constantly bear in mind, that the prime object, in creation, in all the divine ordinances, and in all the various revelations, is to make known to his creatures the attributes and perfections of God. The universe, with all its scenery and machinery, is one grand drama, displaying the purpose of God, "for the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made," Rom. i. 20; and the church especially is set forth "to the intent that now unto the principalities and powers in heavenly places, might be known the manifold wisdom of God," Eph. iii. 10. But this great drama being set forth for our instruction, and this display of the wisdom of God for our admiration, we are necessarily led to think of their purpose and their results, and in so doing to trace all the providences, ordinances, and revelations of God, back to his first purpose, and forward to the final results which they are in this purpose destined to accomplish. We do not, I think, sufficiently keep these things in mind when treating of the Mosaic law and ritual. Christians have rightly judged that the law every where typifies Christ either in his person or offices; but having generally adopted

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the erroneous idea that the whole work of Christ was finished on the cross, (or, at farthest, at his ascension,) they think that every thing which the law typified must also have been accomplished, and that it has therefore no further interest or value. But the law was rather absorbed in Christ than annihilated by him, and a large portion of what it typified yet stands over to be fulfilled at his second coming. In this respect it bears some analogy with the material world and the body of man: till the first coming of Christ, they lay as inert matter waiting for spirit; in the Gospel spirituality is rather shewn than imparted, for the matter must undergo change before it can unite with spirit; but that which is now "sown a natural body," shall then be "raised a spiritual body," the material world also will take its glorious form, "the glorious liberty of the children of God;" then too shall the law, now spiritualized, and its letter even buried, rise in all its glorious lineaments and full proportion, when it shall appear that it had no one unmeaning ceremonial, no unnecessary repetition; its letter and spirit shall co-exist, "for one jot or tittle shall in no wise pass away till all be fulfilled." This is no mere hypothesis, for the last chapters of Ezekiel prove it: in them the ceremonial law is reinstituted in all points, but with such marked difference in the attendant circumstances as demonstrates that this prophecy is one that has not yet been fulfilled, but that it shall begin the future dispensation, or Christ's millennial reign.

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The Exodus from Egypt may be considered as an allegoric acting of the soul's deliverance from the bondage of corruption. And every thing done or suffered by the people of Israel may be considered as a visible sign of some spiritual act in the soul's warfare and pilgrimage. It has a Canaan in prospect, to which its Joshua conducts. The children of Israel would have been led direct to the promised land, but for their want of faith; their faultering occasioned God's "breach of promise," and that whole generation fell in the wilderness. In such cases we are entitled to assert, that the delay is from man, not from God; and therefore, in contemplating the purpose of God, we may bring together the first and the last act, overlooking the intermediate period, as being a contingency of man's unbelief, but yet serving the important end of demonstrating the creature's imperfection. In this point of view we might bring together the two passovers, one of which was eaten when about to escape from Egypt, the other on entering the holy land—the former being a type of the Last Supper, the latter of that which Christ will eat with his disciples in his kingdom. And, in like manner, the Apostle considers the disciples as already come to Mount Zion, &c. Heb. xii. 22. The coming out of Egypt gave also a new beginning to the year, which, though ordained in the wilderness, had reference to the time when they should possess the land. For it was regulated by the *seasons*, not by the periodical returns to the same

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point in the heavens. This was forced upon them by the necessity of offering the fruits of the ground, at particular festivals; and if barley was not forward enough to offer at the Passover, they intercalated, in after times, a second Adar, to make Nisan fall later. And as Nisan regulated all the other months, those feasts which were fixed to certain days of these months were proportionally varied, and further adjusted by intercalations of days in several other months. These, and many other ordinances, had no respect to the wilderness period, where were no seasons, being fed with manna; and, in like manner, we find in the Apocalypse that the seasons do not begin XIV. till the wilderness period, XII. XIII. has expired. The people of Israel, chosen of God, and made the depositaries of his law; proud of this distinction and these privileges, wished to represent the end as then attained, when their civil and ecclesiastical polity stood in its glory under Solomon: that the possession of Canaan was the whole promised inheritance, and that the keeping of the law was the end for which they were chosen of God. And though they verbally acknowledged the need of a Messiah, and professed to expect him; the acknowledgment or expectation was not so inwrought into their minds as to be an ever-present principle; and when it did occupy their thoughts, it was but as another, though, perhaps, a greater Solomon, that they looked for him, "to restore the kingdom to Israel;" scarcely ever as that manifestation of

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the Father's glory which all the prophets foretold, of whose person and offices the whole law was but a succession of types and representations, and whose millennial reign, that "Sabbatism of the people of God," the possession of Canaan under Solomon, did but imperfectly prefigure. The law was but the shadow of good things to come, and could not be rightly understood without looking forward to the future dispensations of the Gospel and the age to come. The tabernacle was a pattern of heavenly things, and represented to faith a future reality. And certain as it is that they pointed that believer, who lived under the law, forward to the Gospel and the Messiah, it is no less certain that we who live under the Gospel, are, by the law and the whole tabernacle service, carried forward to that future age, when all these shadows shall be explained by corresponding realities; and those heavenly things shall be manifested, of which the tabernacle was a pattern. The Jews, who rested in the letter, cramped their faith; those Christians, who exclude the letter, cramp theirs. Such Jews erred in not looking forward; and such Christians err in not looking backward: which would enable them to look still forward in hope of that union of material and spiritual, when the whole creation shall be raised together in incorruption, glory, and power, 1 Cor. xv. 42; the image of the heavenly things, Rom. viii. 25, yet patiently waited for. The law was a shadow of good things to come, of which it

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might be affirmed in one word, that Christ was the substance. But it is the *whole* of Christ that they shadow forth in *all* his acts and offices; we may not consider the good things as all come in Christ's incarnation, nor as all accomplished in the one act of his passion or resurrection. We are too prone to dismiss the law from our regard as all past and gone; not only as no longer binding, but as unworthy of careful study. This is not right, for all the institutions of God have a character of permanency stamped upon them, and when they cease to be binding as ordinances, should be studied for the instruction they afford, and the light they cast on events still in progress, and "good things" which are yet "to come." The general term law includes a variety of ordinances, National, Congregational, and Private: with the subdivisions of each according to Rank, Sex, Time, Place, &c. But for our present purpose we may most conveniently treat of it under the three heads of 1, sacrifice; 2, the tabernacle; 3, the appointed times. In sacrifices I do not include Eucharistic offerings, but only those which were either to purify the unclean, or, to atone for, and reconcile, the guilty. Of these it may be affirmed Christ was the substance, and having offered one sacrifice for sins, hath perfected for ever them that believe. Under the second head of tabernacle, I include the temple and its furniture, the various priestly garments, and all the accessories of worship. Of all which it may be affirmed, that not one iota is

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yet manifested in substance, and that they will yet remain in the heavens, or unrevealed state, till the rearing of Ezekiel's temple, which will be their harbinger. The third head of appointed times, includes the feasts and solemn days; all of which have a prophetic character; and, as we shall find reason to conclude, that the feasts of the earlier ecclesiastical months have had their accomplishment already, and told out their tale; so do I look for the like punctual fulfilment of the feasts of the later months. And, as I think I can make it appear, that we are now living in that time marked out by the beginning of the day of atonement, I shall pass by the two first heads altogether, and also that portion of the feasts which I consider already past, devoting all the remaining time which I think it right to occupy, to a brief notice of the day of atonement, especially the latter part of it, at which time the jubilee always began when its period came round.

The day of atonement, its numerous sacrifices, and the various rites enjoined, all deserve our most careful attention; not only from the supreme importance attached to them under the law, but from their frequent mention in the New Testament, and from their typical bearing on the events of our own time, or those which shall shortly come to pass. By the Jews, it is called emphatically יוֹמָא; *the* Day; on it, atonement was made for the sins of the whole nation; on it, the High Priest performed all the functions of ordinary priests; and on this day only, he entered

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the Holy of Holies. This day was considered as a Sabbath, a festival, and the strictest of fasts; and it concentrated in itself the solemnities proper to each of these, and it had a longer period of preparation preceding it than any other holy day required. The High Priest performed all those services appointed for the tabernacle—the daily, the sabbatical, and the festival services, as well as those peculiar *to this day*, and he finished by reading to the people. Tisri was the first month of the civil year, the seventh of the ecclesiastical year, and the 10th of Tisri was the day of atonement. From the 1st to the 7th are called days of conversion, because in them they turned to the Lord in preparation for the 10th. The 8th and 9th are called terrible days, נוראים; on these they clothed themselves in sackcloth, and began to afflict their souls. At sunset on the 9th, the fast began; no food was allowed, except in cases of extreme necessity, and even then the quantity was limited to what a date-shell would hold. Seven days before the fast, the High Priest took up his abode in the temple, purifying himself, and practising those various sacrifices, and other offices which he would have to perform on the 10th. On the 9th, he fed sparingly, concluding before sun-set; during the night he was attended by the younger priests, who read to him, and prevented his sleeping, lest his dreams should be unholy. Others watched for the approach of day, and at the first streak of dawn, they roused the High Priest to the arduous duties of the day. There

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were fifteen victims which he must slay, divide, wash, and offer in sacrifice, as far as possible with his own hands. He must wash his whole body five times; wash his hands and feet ten times; and change his garments six times during the day; and the fast must be as strictly observed by him as by the rest of the people. He went into the Holy of Holies four times during the day; 1st, with the incense; 2d, with the blood of the bullock; 3d, with the blood of the goat; 4th, at the conclusion of the sacrifices to bring out the incense.

When the day of expiation dawned, the High Priest put off his ordinary garments, immersed his whole body, and five times washed his hands and his feet; he then put on the holy golden garments, and addressed himself to the service of the day. He first slew the daily sacrifice (a lamb), burnt its members, offered the morning incense, trimmed the lamps, and went through the ordinary morning service. He then offered the bullock, and seven lambs appointed for extraordinary (solemn) days, and again washed his hands and his feet. He then put off the golden garments, bathed himself, and put on the linen garments appropriate to the day, Lev. xvi. 4, and he now began the service peculiar to it. He first went to his own bullock, 6, which was between the temple and the altar, and putting both hands upon his head, confessed his sins—"I beseech thee, O Lord, I have transgressed, I have rebelled, and I have sinned before thee, I and my

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house. I beseech thee, O Lord, remit now the transgressions, and the rebellions, and the sins, which I have transgressed, and wherein I have rebelled, and which I have sinned before thee, I and my house, according as it is written in the law of Moses thy servant; for in this day he shall make atonement for himself and his house," xvi. 11. And they answered, "Blessed be the glorious name of his kingdom for ever and ever." Leaving the bullock in the hands of a keeper, he went to cast lots for the two goats in the north-east quarter of the court below the altar. The lots were inscribed one for the Lord, the other for Azazel. After drawing them, he tied a scarlet fillet on the *horns* of Azazel, the scape-goat, (and, as I think, a similar fillet round the neck of the condemned goat, which was fixed to the door of the temple when the goat was slain;) when it was taken to the east gate of the temple, whence it was to be sent into the wilderness in due time, the victim goat remaining where it was. He returned to his bullock, and confessing again over him his own sins, and those of the sons of Aaron and of the holy people, he slew the bullock, and gave the blood to a priest, who stirred it to prevent coagulation. He now took the censer, filled it with coals from the brazen altar; then took a *handful* of incense from a vessel which was brought him, and threw it into another dish. He took the censer of coals in his right hand, the dish of incense in his left, and entering the first time into the Holy of Holies, placed the

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burning censer in front of the ark, poured the incense into his hand, scattered it on the coals, waited till the place was filled with smoke, and then came out backwards, his face towards the ark. Coming out to the court, he took the blood of the bullock, which had been kept stirred, and sprinkled it before the mercy-seat, but not upon it. Coming out, he left the remaining blood in the *holy place*. He now went out, and slew the victim goat, and going with his blood into the Holy of Holies a third time, sprinkled it also before the mercy-seat. Coming out, he set it down in the *holy place*, and sprinkled the blood of the bullock *before the veil*, then the blood of the goat also. He then mingled *both bloods* in one vessel, and sprinkled the golden altar, and vessels of the sanctuary, and going out, poured the remaining blood under the *brazen altar*. He next sent away the scape-goat, having laid his hands on his head, and confessed the sins of the people. While the scape-goat was conveying to the wilderness, the High Priest went on with the service of the day: he divided the bullock and goat he had slain, and whose blood he had taken within the veil: he burnt their fat and inwards upon the altar, but sent their carcasses to be burnt without the camp. By this time the scape-goat had reached the wilderness, which event, they say, was known by the whitening of the scarlet fillet, on the door-post. The High Priest then read certain sections of the law, recited eight

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prayers, washed his hands and his feet, put off the linen garment, bathed, put on his golden garments, and washed his hands and feet. He then offered a ram for himself, another for the people, and seven lambs as extra oblations for this day. At length he offered the daily evening sacrifice, washed his hands and feet, put off the golden garments, bathed, put on the linen garments, washed his hands and his feet, and going a fourth time into the Holy of Holies, brought out the censer and dish, which he had left there at the beginning of the service of the day. Washing his hands and feet, he put off the linen garments, bathed, put on the golden garments, washed his hands and feet, offered the evening incense, and trimmed the lamps. Then finally washing his hands and feet, he put off the golden garments, resumed his ordinary dress, and went home, followed by the people, and congratulated by his friends.

In attempting to connect the different sacrifices and ceremonies of the day of atonement with the events they foreshadow, a difficulty occurs in the outset, which has occasioned much perplexity and some error. The High Priest entered the Holy of Holies four several times. Christ has entered once only into heaven—there were many sacrifices for sins on this day, many on other days. Christ offered but one sacrifice for sin—there were other solemn days typical of Christ, as well as the day of atonement, and this variety of types seems at first to

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give indefiniteness and perplexity to the whole. But it should be remembered, that Christ's one person, one office, one sacrifice, and one time of offering it, *Christ alone* could fill—to shew forth any *one* of these, several types combine; and as each type requires its own time, there must be for each one of Christ's offices several times in the types. Christ in his single person embodied—the paschal lamb and its blood of sprinkling—the victims of the day of atonement and their blood of sprinkling—the bodies burnt without the camp—and the High Priest who entered the Holy of Holies. All the types concentered in Him, and therefore in applying them *to him*, we are under the necessity of disregarding the *time* and *place* of the type, and must give our whole attention to the meaning of the emblem, not its circumstances. We must stop, in our application of the types to Christ, at that point where they foreshew his person or offices, and not apply to our great Antitype the various times, places, and circumstances which are only meant to give necessary locality to the several types. But when Christ's finished work comes to be applied to ourselves, or to successive generations of men, or when we endeavour to trace out the course of his future manifestation, the time and order observed in the type become important features in our inquiry, and an attention to this distinction removes, I think, the difficulty.

With these things borne in mind, let us see what information we can derive from the day

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of atonement. On that day only the High Priest went into the Holy of Holies. "The Holy Ghost this signifying, that the way into the holiest was not yet made manifest, while as the first tabernacle was yet standing," Heb. ix. 8. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle," 11, "by his own blood entered in once into the holy place," 12, "heaven itself," 24; "and to them that look for him shall he appear the second time, without sin, unto salvation," ix. 28.—x. 14. "By one offering he hath perfected for ever them that are sanctified;" 20, "by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh." The opening of this way, was signified by the veil of the temple being rent, when Christ gave up the Ghost. By virtue of his death, therefore, those who believe in him have access through death to the same holy place. But "to them that look for him shall he appear the second time;" and to this we must give a meaning as precise and definite as the former. The services of the day of atonement began with the High Priest's offering the incense, trimming the lamps, and offering the daily and feast-day sacrifices. These were all performed in the holy place and court of the congregation, and to the heavenly things signified by these, we have now full privilege of access, through our High Priest: and the temple of the tabernacle of testimony was opened in hea-

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ven, Rev. xv. 8, prayers as incense—ye are the light of the world—lifting up of hands as morning sacrifice.

The bullock and goat of sin-offering were then slain, and the High Priest went into the Holy of Holies, with the censer of incense which filled the whole place with smoke. He left the censer burning in the Holy of Holies; brought the blood of the bullock to sprinkle before the mercy-seat; then the blood of the goat in like manner. The blood of both victims was then mingled together, and the vessels of the holy place and the brazen altar sprinkled therewith.

This shews still more clearly the limits of our present privileges; into the Holy of Holies we do not enter with Christ, but follow him; but for sprinkling the holy place, &c. both bloods are mingled; in these we have now joint interest with him.

The High Priest then went through all the other services of the day, and in these we do not yet participate, for our High Priest alone has accomplished them. He hath entered through the veil his flesh, and we can only enter by the rending of the same veil our flesh.

During all these ceremonies, the censer of incense was left burning before the mercy-seat, and the portion of the day yet unrealised in us, is from the time when the censer was carried into the Holy of Holies—for "the temple was filled with smoke, and no man was able to enter into the temple, till the plagues of the seven angels were fulfilled," Rev. xv. 8.

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I might institute a parallel between the other ceremonies of the day, and the several judgments on Babylon, but fear to indulge fancy, and will only observe, that the bringing out the censer of incense at the conclusion of the special services of the day, seems to me parallel with the opening of the temple in Rev. xi. 19, when the ark of the covenant is seen, the veil consequently removed, the mystery finished; and this perhaps is the termination of the old covenant, and the institution of that new covenant when the law of the Lord shall be written in their hearts and minds, and sin no more remembered.

On the day of atonement the jubilee began, a period continually alluded to in Scripture, as typifying the time of Israel's return to their own land. The precise time of its commencement, was that of the accepted atonement, indicated, as the Talmudists say, by the whitening of the scarlet fillet (similar to that on the head of the scape-goat) which was fastened to the door post of the temple, and to which they say, Is. l. 18, alludes, "though sins as scarlet white as wool," and it was proclaimed by the horn of jubilee, first sounded in the temple, and thence prolonged through the land. This horn of jubilee, I rest assured, will have its antitype in the 7th trump, and I doubt not that the great trumpet of the prophets, which sounds deliverance to them that are ready to perish, alludes to the same time, and will at the same time be accomplished. The fate of the two goats is

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now decided, the Azazel in a land of forgetfulness, the sin-offering slain, and its body ready to be burnt without the camp; the one with robes made white in the blood of the lamb, the other scarlet still; the one, his Father's name written on their forehead, the other the mark and number of the beast. The 7th sounds the destruction of Babylon, and its destruction lets the captive go free. That the jubilee is the time of Israel's return, a few texts will prove; Is. xviii. 3, "He bloweth a trumpet;" 7, "In that time shall the present be brought יובל of a people scattered and peeled;" lv. 12, "For ye shall go out with joy, and be led forth יובלו with peace;" Zeph. iii. 10, "Shall bring mine offering;" Ps. lxviii. 29, "Because of thy temple at Jerusalem, shall kings bring presents unto thee;" lxxvi. 11, "Bring presents to him that ought to be feared;" the context of all which passages shews that it is the time when the Lord ariseth to save his people. But it is also the marriage of the king, Ps. xlv. 15, "The virgins, her companions that follow her, shall be brought unto thee, with gladness and rejoicing shall they be brought, יובלו, they shall enter into the king's palace.

It is also the time of the blowing "the great trumpet, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount, at Jerusalem," Is. xxvii. 13. Then also, "the Lord God shall come," not only "with strong hand" but also

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" his reward is with him," Is. xl. 10.; lxii. 11, "Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him." Now turn to Rev. xi. 15, and we shall find all these particulars meet in the 7th trumpet. The reign of our Lord and his Christ, 15,—the worship of the church in heaven, 16,—the day of wrath, 18,—the reward of his servants, the prophets and apostles—the marriage-supper of the Lamb; (comp. xiv. 13,—xix. 9.) the destruction of the destroyer, 18,—the opening of the temple, 19,—and the final earthquake for the subversion of Infidel Babylon.

Four days intervened between the commencement of Jubilee and the feast of Tabernacles; in these they settled themselves in their recovered inheritances, and could hold this last and greatest of feasts with full unalloyed gladness of soul. In the time typified by these days, the Jews will be re-settled in their land; will rebuild their temple, as described by Ezekiel, and the feast of dedication answering to that of Solomon will be held, xliii. Then shall the glory of the God of Israel come from the way of the east: and his voice like a noise of many waters, and the earth shall shine with his glory, according to the appearance of the vision which was seen by the river Chebar. And the glory of the Lord shall come into the house by the way of the gate, whose prospect is towards the east: and behold, the glory of the Lord filled the house. And he said unto me, Son of man, the

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place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, xlviii. 35, and the name of the city from that day shall be Jehovah-shammah, the Lord is there, Rev. vii. 9. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and tongues, and people, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and to the Lamb. These are they which came out of great tribulation, and have washed their robes, and make them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. See also Is. iv. 2.

Anastasius.—Perhaps commentators have been too rigid in their divisions of the law into three parts: and others have been more absurd, who have spoken of it as a whole, and yet originating with the time of Moses. For the Moral Law is, as we have often observed, merely a transcript of the relationships necessarily subsisting between the Creator and his creatures,

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and between themselves in the several orders in which he has placed them. With respect to the remainder, it is but another unfolding of the same truth which is inculcated by all nature, and by all God's operations, namely the possession of the earth, alienation from that possession, and subsequent resumption of it. In this view, Moses and his law comes in like a great parenthesis, not altering the sense of the narration, which is complete without it, but only expressing the one great truth in another and insulated form.

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CONVERSATION THE FIFTEENTH.

What Light is thrown, upon that part of God's purpose which is yet unaccomplished, by the Historical Events of the Jewish Nation?

Philalethes.—We have traced the development of the purpose of God through the antediluvian times, and through much of the ceremonial law; I must now seek for your guidance further, in following up the same subject through the Historical Events of the Jewish nation.

Anastasius.—In this branch of your enquiry, we are met *in limine* with the old difficulty about the proper use of types; and, therefore, it would be desirable to come to some clear understanding upon the subject. I have never met with any canon respecting what is, or what is not, to be considered a type which did not prove either too much or too little. There is no doubt but that the second condition of the editor of M'Ewen's work is sound, namely, that "there must be some good reason to think that the resemblance is not merely casual, or the child of fancy, but actually intended by the Holy Ghost." The advantage of ascertaining this point would not be so much for silencing cavillers, as for enabling us to build a doctrine upon

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a type, as perfectly as upon a revelation of God's will, communicated by any other method: since, as Lee well observes, in his Temple of Solomon, from Papias, "a Type is a prophecy in things, and not in words." I think no harm can accrue from our making use of any thing as an illustration. Types also will be more or less strong as the series is long or short. But you had better apply to *Polydorus* on the subject, for he has paid much more attention to it than I have.

Philalethes.—I wish you would continue the line of illustration of God's purpose which you unfolded in our conversation on the times anterior to the law.

Anastasius.—In the progress of the development of every form of evil in the descendants of Adam, we find a great difference between that which was manifested prior, and that which was manifested subsequently, to the time of Moses. From the days of Adam downwards, the hope of an atonement, and of a subsequently regenerated earth, was confined to individuals; those individuals seem to have paid great attention to preserve it in their respective families; and we find children, for the most part, inheriting the faith of, and walking in the line of holy obedience with, their fathers. Adam, Eve, Abel, and Seth; Enoch, Methuselah, Lamech, Noah, and Shem; Abram, Isaac, Jacob, and Joseph are illustrations of this. The evil also which was manifested was of an individual character; murder, Cain; persecution, Nimrod; drunkenness, Noah; irreverence of parents, Ham; un-

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natural crimes, Sodom; incest, Lot; mockery of Christians, Ishmael and Esau.

From the days of Moses onwards, we find the truth of God preserved collectively, rather than individually; in a nation, rather than in a family; and the instances in which children inherited the faith of their fathers comparatively rare. No sooner was Aaron consecrated, than his two sons were miraculously destroyed for blasphemous contempt of their Father's divinely delegated office. Aaron himself, and Miriam his sister, rebelled against Moses, Num. xii. 1—16. The grandson of Moses was an idolater, Judges xviii. 5. The sons of Eli furnish a similarly awful example. And even a visible manifestation of God, Exod. xxiv. 9, was insufficient to preserve the people from open rebellion against him.

The evil, also, which was manifested, bore a collective or national character. The first instance of this was in the king of Egypt, who seized on the whole unoffending and powerless house of Israel, and converted them into slaves. When these slaves complained of their hard usage, instead of receiving redress, they were reproached with idleness, and their toil made doubly severe. The increase of their numbers at length rendered them formidable to their tyrants; who, doubtless, anticipating the just retribution of their cruelties, resorted to the inhuman expedient of diminishing their number, by destroying their male children. *Aristo* observed to you, in our last conversation, how

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Pharaoh was the emblem of every bondage and oppression, and in this we see the history of every government which has appeared on the globe from that day to this; from the most absolute tyrant that ever ruled an Eastern Empire, down to a modern overseer of the poor in a parish vestry. It is a curious coincidence, that Pharaoh's great scheme for ridding himself of a superfluous, labouring, and poor population, was to cut off the causes of it by the destruction of the male children; the device, of modern English statesmen, is to banish the poor out of the land; of one branch of political economists, to prevent women from becoming pregnant; and of another branch, to refuse them the means of subsistence, to which the poor laws entitle them, so that they may become gradually starved to death.

In following up the history of all succeeding monarchies, you will find the same uniformity of oppression producing ultimate rebellion in the subjects. Josephus observes, that it was the corruption of Eli's sons that drave the Jews to rebel against God, and choose a king; at a subsequent period it was the tyranny of Rehoboam that provoked the defection of the ten tribes from their allegiance to the House of David; and to pass over intermediate repetitions, it was the cruelty of more than a century which brought upon the House of Bourbon the judgments of 1792.

We have already agreed that the manifestation of Himself is the ultimate end of God's creation. Names of God can be nothing but

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expressions of some property of His essence, or of the relationship which He has assumed towards His creatures. It was to Moses, that He specially declared Himself to be the self-existent, or necessarily unchangeable One, Ex. iii. 12. 14. אהיה, literally I WILL BE, though translated in our version I AM THAT I AM. In fact any one indicative tense of the personal verb must express the idea as well as another; the past would express the eternity of time gone by; the present, the eternity of actual time; and the future, the eternity of time to come; yet all are open to one and the same defect, namely, that eternity can have no past, nor present, nor future; an idea as far beyond the conception of a creature as infinity itself. Whatever may have been the object of Jehovah making such a declaration of Himself at this particular period, thus much is certain, that from this time forward we find a manifestation of the changeableness, and fickleness of the creature shew forth, not in opposition, but in addition to the manifestation of rebellion against the Creator.

In confirmation of this remark, we may see a nation which had been before prepared for the purpose, led into a place, and surrounded with every outward circumstance which could be most likely to conduce to their stability. The power and learning of the most mighty empire then in existence, had been miraculously laid prostrate before them: they, a band of ignorant and undisciplined slaves, encumbered with great numbers of women and children, had effected a retreat

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before a greatly superior force, without incurring the smallest loss: they had become suddenly enriched by the plunder of their tyrants; they had been visible witnesses of the disturbance in their favour, of the ordinary laws by which the courses of the material elements are conducted; they had had an ocular representation of the Deity himself; they were brought into an uninhabited territory, without a single temptation from intermixture with other nations; they were given, not only a revelation of the will, or transcript of the mind of God, but, every relationship in life, whether national and collective, or particular and private, was bound round with various ceremonies, positive as well as negative, in which provision was made for neglect, as well as for observance; they had a form of worship not only prescribed, but men were specially inspired to construct every particle of its detail; which form contained the sublimest mysteries for the gratification of the intellectual enquirer into them, and at the same time the most gorgeous ritual for the captivation of their senses.

Notwithstanding all these advantages, they rebelled against the civil and ecclesiastical authorities placed over them; they were dissatisfied with their food, both meat and drink; they grumbled at the place in which they were, and yet refused to go into another; although prevented by want of example from any knowledge of idols, they established that form of idolatry which they remembered to have seen in Egypt; and, although punished for so doing,

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they adopted again that of the first nation they approached, the Moabites: they refused to march to battle when commanded, and rushed into the fight when they were ordered t abstain.

Thus they developed every principle of rebellion, mutiny, and insubordination which it is possible for a people to manifest; and which, by being manifested against the visible government of God himself, inculcates this lesson to all people as subjects, namely, that if rulers were ever so perfect, yet the people would equally rebel against them; and that no government, however immaculate, could ensure the permanent tranquillity of a state. The history of the people in the Wilderness, is the lesson to all nations, that whatever the faults of their rulers may be, they would not be more peaceably disposed under perfect governors, than they are under rulers no better than themselves; and that hence it is not only necessary to have an infinitely wise and perfect king, but regenerated people also, before a kingdom can be really blessed. Thus the promise of the era of blessedness is not confined to a king who shall reign in righteousness, and reprove with equity, but also that the people themselves shall be all righteous as well as their rulers.

Philalethes.—But the corruption has always begun at the top, and descended downwards in other states.

Anastasius.—Yes; and hence the value of the lesson to all people, from the nation in the wilder-

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ness; because in every other instance they have always to plead the faults of their rulers as the cause, and so endeavour to throw the blame of rebellion off their own shoulders. In order to prevent a national apostacy from Him, God forewarned them of the character that would be generated in any man who was entrusted with absolute power, saying; "he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots; and he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war; and instruments of his chariots; and he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your olive yards, even the best of them, and give them to his servants; and he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants; and he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work: he will take the tenth of your sheep, and ye shall be his servants; and ye shall cry out in that day, because of your king which ye shall have chosen you; and the Lord will not hear you in that day." It is easy to trace in this picture the basis of standing armies; favoritism, instead of merit, the ground of appointment to office; unrequited toil, whether

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of slaves, or of free agricultural labourers; taxation in order to support ostentation, and all the other delinquencies of ungodly monarchies; and the last expression shews, that a king of the people's choice, or an elected sovereign, like that of a republic, would treat them precisely in the same manner, although experience has proved, that the machinery by which that is effected is more complex.

This being the necessary result of irresponsible power being lodged in any man, we learn, that a nation never can be happy but when a king shall reign in righteousness, with the perfection of power and equity. We further learn, that sovereign power lodged in one individual is the best preservative of the happiness of our race; and that a multiplication of sovereigns, is, in the present evil condition of the world, only a multiplication of tyrants, as has been fully developed in republics, oligarchies, &c., and which has arrived at its *ne plus ultra* in the British Colonies. But this evil system of our Colonial Slavery, though necessary in God's purpose of the development of the wickedness that is in man, is no more to be justified on that account, than rapine, murder, or any other iniquity. Nay, man's tyranny and lordship over his own species, is classed, by the Apostle, in 1 Tim. i. 9, 10, under the head of "men-stealing," with parricides, and them that defile themselves with mankind, and who ought to be put, by the common family of the human race, out of the pale of legal protection, and be treated as

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pirates and offenders of the most atrocious description.

Philalethes.—Mr. Haffner, the Neologian of Strasburgh, in his celebrated Preface to the Bible, calls the time of Joshua, "the days of chivalry of the Jewish nation;" and certainly their wars, and many of the private histories, are given with a detail in the writings of inspired men, who wrote as they were moved by the Holy Ghost, which leads us, *primâ facie*, to suppose, that greater events than the particulars themselves are couched behind them.

Theodorus.—This must be the case, since our God and Saviour is the same yesterday, to-day, and for ever. Melchizedek will again come forth and bless Abraham; Isaac will again fear Jehovah; and Jacob will have power with God and prevail.

Philemon.—The Jewish nation always has been, and always is to be, for so long a portion of time as the Bible extends to, the type of the Spiritual Church. As man was first in Paradise, then in a world of toil, and is to be in Paradise again; so the nation of Israel was first in its land, then in dispersion, and is to be united in its land again.

Theophilus.—I think that a distinction ought to be taken between the Affliction, the Captivity, the Outcasting, and the Dispersion of the people of God. The Captivity appears to relate to that which the Jews suffered under Assyria and Babylon; the Dispersion, to their present state in Christendom; the Outcasting, to the actual

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fate of the ten tribes; and the Affliction, to that which they endured in Egypt. I think that there are indications of a dispensation for the Jews co-extensive with this period of Affliction, distinct from their state during the Millennium, and previous to it.

Philalethes.—This position is somewhat astounding.

Aristo.—It certainly is very opposite to the opinions I have been led to entertain; but as I make no pretensions to infallibility, it always gives me pleasure to hear any Christian brother, who will shew me what he conceives to be the proper meaning of any portion of God's blessed Word; and I desire at all times to listen to it with reverence and humility; hoping, that if I see no ground for abandoning what I have formerly entertained, I may either be strengthened, or have my opinions modified and corrected.

Anastasius.—This is not only true wisdom, but our bounden duty; and the opposite of this is the cause of the obduracy of the present race of religious people; that they have, in fact, no reverence for God's word, nor humility towards Him. Their reverence, is all confined to their commentators and their magazines; and their humility, to each other. This spirit of theirs is much to be avoided; so let us by all means hear our Christian brother deliver his mind freely.

Theophilus.—I have no system of my own to promote, but I wish to suggest to you, whether the opinion of the most intelligent of the Jews

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themselves is not worthy of being well weighed. I am aware that it is impossible to discuss briefly questions of chronology; but all must admit, that the great differences between such men as Hales, Usher, Newton, Blair, and Kennedy, in our own country, without taking foreign mathematicians into the account, are sufficient to prove, that nothing is absolutely certain upon the subject. Milner is dissatisfied with them all; but there is one point in which they are unanimous, which is, that the Jewish chronology, which differs from some only 240 years, is wrong; nor do I mean to vindicate it. According to it, this year which we call Annus Domini 1829, they call Annus Mundi 5590; they maintain that in this their restoration is to commence, and to continue making more or less progress till 5600, when it will be completed. Between this period, and the year 6000, when it is usually supposed by Christians that the Millennium begins, is exactly 400 years; answering to the 400 years which they were afflicted in Egypt. Whatever judgment we may come to as to their chronology, &c., I have satisfied my own mind upon one point, which is, that Ezek. xxvii. 21. 24—28. xx. 33—41; Jer. xxxiii. 17; Mal. iii. 1—4; Isa. lvi. 7, and many other passages which have been spiritualized into arrant nonsense by some, and applied to the Millennial state by others, do all refer to a period prior to it. The chief point upon which I ground this opinion is, that in these passages, both Jew and Gentile are

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represented as co-existent together, instead of being all one, with one heart, as the passages which indisputably refer to the Millennial state always describe. You will observe that the literal temple is seldom called any thing but a *house*, בית; and thus Christ says to his mother, when he was in the temple, and she tells him that she had sought him sorrowing, but why did you seek me? Do you not know that I ought to be in what belongs to my father? το οτι εζητειτε με; ουκ ηδειτε οτι εν τοις τ̄ς τατρος μ̄ς δει ειναι με; By comparing Isa. xlv. 13, and lx. 10, you will perceive that two cities are to be built; and the fulfilment of Zech. xiv. is to take place, I conceive, at the end of this intermediate dispensation. This latter passage brings to my recollection a circumstance which we ought to bear well in mind, which is, that expecting its fulfilment at the time of the siege of Jerusalem, was one great cause of the blindness and the obduracy of the Jews in the time of Titus.

Philalethes.—There can be no doubt that the second coming of the Son of Man, whether it take place now or not, will be prefaced by a judicial blindness upon those who do not look for him, as the first advent was. Have you any other ground but that of the Jewish chronology, for supposing that this preliminary dispensation will be of so long a continuance as 400 years?

Theophilus.—None but the type of it, or rather the ground of it, being the Egyptian affliction for that same term; and you will find this specially referred to in Psal. xc. wherein Moses,

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who writes it, and who cannot refer to the Babylonian captivity, says, ver. 15, "Make us glad *according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.*" I differ also from the ordinarily received view of the typical history of Saul, David, and Solomon, where I see all the commentators agreed in calling the present, the militant, or David state; and this seems also to be the idea of the Church of England, judging by many expressions in the liturgy. But in my opinion, this is the Saul state, when she is, like David, escaping at each instant out of the clutches of the ungodly power, ever trying to take away her life: and I consider the David state to be the period of the restored Israel, when the El Gibbor, the mighty man of war, takes vengeance with his people upon all their Gentile enemies which intervenes before the Solomon or Millennial state.

Ben David.—There must be a temple before the coming of Christ, because he must have one to come to. The second temple was not so glorious as the first, but the next shall be far more so.

Philalethes.—If this view be correct, it would defer the glorious Advent of our Lord, and our translation, or, if we died, the resurrection of our bodies, for a much longer period than you, *Anastasius*, anticipate.

Anastasius.—This consequence does not appear to me to follow necessarily. On the contrary, I am inclined to think that it operates

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the other way, or I should be doubly prejudiced against it, as I feel an inward reluctance to admit any thing that shall seem to place that glorious event to a greater distance. If we throw out of our consideration the *duration* of this preliminary dispensation, which is a wholly independent and distinct subject, there is nothing in the view that we have not already contemplated. We have seen that the Jews are to be the executioners of God's judgment upon the Gentiles; that they are at that time to have re-assumed a national character with their national worship: these things cannot take place in the twinkling of an eye; and for whatever length of time they are taking place, the Jews will be under the special direction of the mighty God, the Lord of Hosts. They will be carrying on a worship of His appointment; but the moment they are *collected together*, or *begin to be*, that moment they cease to be the representatives of the *scattered elect;* and therefore the moment they are collected together on earth, the analogy justifies our supposing, that in that same moment will the elect be collected together in heaven. Look at the opposite side of the question; if the elect were not gathered in heaven, then there would be carrying on at the same time on the earth two distinct forms of worship, the Jewish and the Christian, both ordained by God himself: but for this we have neither example nor authority; therefore, under every view, it seems more probable, that the translation of the elect should be at the com-

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mencement of that period. I confess, however, that I see no reason for supposing the intermediate period will be of so long a duration as 400 years.

Theophilus.—Since, however, we find that the land is to revert to the Prince every seventh year, it is probable, that the period is to be one of considerable duration, or a circumstance of that nature would not have been provided for.

Aristo.—The injunction is to try all things, and hold fast to that which is good; and so I will endeavour to weigh the matter at leisure. But in replying to the question of *Philalethes*, we have not to go very far for an answer, since the Apostle informs us in 1 Cor. x. that the things which happened to the Jews in the wilderness happened to them for types and examples to us. Of these he mentions three particularly, and he asserts dogmatically, not argumentatively, that the people were baptized; that is, that the cloud was a sacrament; that the manna was *spiritual* food, though eaten with the teeth; and that the drink which they drank was Christ; so that the whole was sacramental. When the Egyptians came upon them, the cloud was light and water, like the rainbow; the dark part of which threw darkness on the Egyptians. Thus Baptism, to those who use it wrongly, either making it an *opus operatum*, like the Papists and Bishop Mant, or making it nothing but a mere sign, like the Dissenters, is a source of perpetual darkness and confusion; while to those who use it aright, like the churches of

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England and Scotland, and Hooker, it is a continual source of delight. In the morning watch, the sea which saved the one destroyed the other, as Baptism does now, burying the old man, and bringing up the new man to a resurrection, *i. e.* an eternal life; and as the waters of the deluge did the world, destroying all flesh but preserving Noah alive, like the resurrection, above the shaking and troublings below: to the faithful, Baptism is a light; to the world, death. Now observe here, that neither sea nor cloud ever came so near as to touch the people, whence we see that it is not material whether baptism is by immersion or sprinkling, notwithstanding the turmoil which controversialists have made about it. No doubt that the act of immersion better represents the thing signified than the sprinkling; but it is not worth the words and time which have been wasted on the support of either. The wicked are destroyed because they will not be baptized in heart, *i. e.* will not believe what Christ has done for them.

Philalethes.—Let me interrupt you here to ask, whether in this connection you consider Egypt to represent the world or the apostacy?

Aristo.—It may be either; but whichever it means, the Gospel was preached unto them as well as to us. As soon as they were baptized, they ate the true food; so in coming to the table of the Lord, we do not *begin* the life on the resurrection body of Christ, but we testify our continued subsistence on it: for, as surely as the needle points to the pole, so surely does the

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supper point to the declaration, "whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day," John vi. 55. With the manna, however, the people were dissatisfied, and prayed for flesh; their request was granted, but God with it sent leanness into their souls: Psal. cvi. 15. Now taking all the terms of the proposition into the account, viz. that these things happened to them for types; and they are written for our admonition, upon whom the ends of the world are come, I defy any one to produce an act corresponding to this in our days, since the Apostle wrote, but that act of the Apostacy, when rejecting the sacramental *bread* of the body of Christ, it turned it into flesh, and so set up the great sensual lie of transubstantiation. This was the chief source of all the sensuality which crept into the Apostacy, and to testify against it did the first martyrs die: and the Rubric of the Church of England particularly cautions any one against supposing that we adore it, because we receive it on our bended knee. Mede has well shewn that the water in baptism is an emblem of the Spirit, not of the blood of Christ; and thus too, washing in baptism does not represent washing in his blood, but in the water which flowed from his rended body. Baptism is into the Spirit. The body of Christ is the continual nourishment of the church, from whence the Holy Spirit is continually flowing; and not only from Him, but from us; therefore, every Christian should look upon every other

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believer as having the Spirit flowing from him.

Anastasius.—This truth, always present to us, greatly tends to promote patient attention to any thing which a brother in Christ says; and prevents hasty rejection of any thing we hear; not that it is thereby presumed that our brother be infallible, for if that were the case, there would be no room for exercising discernment and judgment, nor any need for a written book to which to appeal; but nothing that any Christian tells us as seen by him to be the truth of God, can be rejected unheeded, without peril to our own spiritual health.

Aristo.—The Rock followed them through the wilderness; the Holy Spirit is the drink of the church until it comes into the promised rest.

Philalethes.—Why then is it given under the symbol of wine?

Aristo.—The wine of the Supper refers to the kingdom. Thus the symbol of Canaan was grapes, and hence wine and not water is taken in the Supper. All which we derive now is set forth in John vii. 37, "If any man thirst let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him shall receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified." The eternal life in Christ is the Holy Spirit flowing out of him into his members; not one person coming out of another

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person, but one and the same circulation, in separate individuals, as a child has with its mother in the womb. The same life is in the believer that is in Christ; but as the mother alone breathes the air, and communicates thereby life and vitality to her babe, so does Christ alone drink in the Holy Spirit, and convey it on to us. Thus we see that the children of Israel had all the sacraments that we have.

Being then constituted a church of Christ, that is, a separate body, to shew forth the objects of Christ's incarnation, and the benefits thereby resulting to mankind, they are called upon to do one especial thing, which is to make war upon Amalek, the infidel nations and idolaters, because the hand of Amalek is against the throne of the Lord. In like manner the first thing which the Christian church had to do after it was constituted, was to make war upon the idolatry of the Greek and Roman world, and the remembrance of the religious faith of the most learned, and most martial nations, has been utterly put out from under heaven. Exod. xvii. 14, to end. In furtherance of this determination of God, Saul was commanded to make war on Agag, sparing neither ox, nor ass, nor suckling; *i. e.* waging a war of extermination: for failing to do this, Saul was put out of the kingdom, and Samuel himself hewed Agag in pieces. Saul represents anointed power; *i. e.* power ordained of God for His ends, and in covenant with God, in contradistinction to that power which is obtained by mere brute force of

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one creature over another, without any acknowledgment of God in it. Such is the condition of Christian kingdoms. David is our true king, but the Lord permits a Saul to rule over us, that is, Christian kings, particularly of the Roman Empire, to whom he early gave a call, and made them kings, and they should have put out idolatry by their power. Constantine and Theodosius did this; but the others, instead of rooting it out, took it into the church; on which account God will take them away, and put David in their place. Saul and David were anointed together, and the former, driving David into the wilderness, sets out our Christian kings, banishing our David, and those who adhere to him, until Saul be killed: Saul's death, however, was not brought about by the hand of David, but by that of an Amalekite; and so the destruction of the papal kings in the day of God's judgment upon them, for not rooting out that idolatry on which the church at first made war with success, will be brought about by the hands of the infidel power, and not by the hands of the church: for, though David often had Saul in his power, he would never lift up his hand against him.

The Apostle, after setting forth the events of the wilderness as types, for the instruction of the Christian church, warns it against supposing itself safe, because it possessed and observed the ordinances of Christ; for the Corinthian converts were rejoining the heathen in the same manner that the Hebrew converts were judaizing. This is our authority for saying that the wilder-

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ness condition is our example for the present times. We gather by the word THEY, that in the Apocalypse, xii. the man child represents Christ mystical, and not Christ natural. The wilderness, and the nourishment, &c. refers to this very subject which the Apostle Paul is here handling; and the woman, with the names of blasphemy, is the same woman which the Apostle John marvels at seeing so changed, and riding upon the very beast which was before ready to devour her. Thus the church has come into that precise situation against which the Apostle warned them in this passage.

After the church had been initiated into her spiritual covenants, she was brought into the temporal covenant of the land, (Josh. v.) even circumcision, as soon as Joshua proceeded to lead her into it, and God carried her direct to Canaan. The book that was sprinkled with blood, alone contained the Testament; and one ground of the dignity of the moral law is, that it was given by the mouth of God himself. The ordinances and feasts also were given at the first going up to the Mount of Horeb. After this, when they were constituted by them a *people*, he went up again as the representative of the people, and received the ceremonies of religion by which they were constituted a *church*. God then pledged himself to give them Canaan, and from Mount Sinai God carried them by direct journies towards it, at which they speedily arrived. Then He sent spies into the land, who gave a bad report of it, except two, with whom the rest of the church were so angry, that they would have stoned

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them: God bore with all their former provocations, but for this last provocation, God took them back into the wilderness. The Christian church was sent into the wilderness for ten provocations; for as she endured ten persecutions, which are God's judgments and correction of his church, the ten persecutions are evidences of the equal number of provocations; and at the end of these he sent her into the wilderness.

The first provocation of the Jewish church, was the rebellion of Corah, Dathan, and Abiram. The two latter were princes of the house of Reuben, the oldest of the tribes, in whom, therefore, stood the Princedom by the law of descent. Corah was a son of Levi; wherefore there was a combination of Reuben and Levi against Moses and Aaron in the wilderness state of the church. This represents the combination of state and church against our Christ. The rod of Aaron, and of the rest, were laid up in the Holy of Holies, as a memorial of this rebellion. The Holy of Holies, into which Christ is now entered, is not laid open to all, until the time of the sounding of the 7th trumpet, Rev. xi. 19, when will be manifested the mystery of that combination which has been kept secret from the world during the whole period; although against that unhallowed conspiracy, martyrs in all times, and the Dissenters in England, especially since the days of the non-conformists, have lifted up their voices.

The provocation of Balaam, as we know from the additional commentaries of Peter, Jude, and

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John, shews the avarice and idolatrous fornication of the papal church. The event is given the last in the Wilderness History, to point out the last combination against the church, namely, that of prophet and king; and sets forth that the dignity and importance of the office of the Christian priesthood would not exempt them from being tempted as well as others. Balaam was a true prophet, and shews how a true prophet, holding true doctrine, may be seduced, through avarice, to join the enemies of the Lord. The union of the beast and false prophet in the Apocalypse, has reference, likewise, to this part of the Wilderness History; and the last combination which the church shall have to encounter, will be one of preachers of the truth with infidel power.

Philalethes.—He must be very blind indeed, who does not see that the union of Evangelical Liberals with Infidels, to oppose the tidings of the Lord's coming to take the church into the promised land, is pourtrayed in the history of Balaam.

Aristo.—Between these first and last provocations, one other event is alluded to by the Apostle, which is the lifting up of the serpent. This serpent on the pole, our Lord refers to as a type of his own crucifixion; and had God himself not done so, it would have appeared something bordering upon blasphemy to suppose that the serpent could in any possible way have become an emblem of Him: but we have indisputable authority for knowing that it does; and hence arises an interesting question; which is,

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that as between the combination of church and state in the time of Constantine, or soon after it, (which, we have seen, is the first antitypical provocation in the wilderness state of the church,) and the combination of those, who hold true doctrine, with the infidels against the entering into the land, (which is the last provocation in that state,) only one great ecclesiastical event has occurred, namely, the Reformation; which was brought about by the preaching of the cross, in opposition to the idolatry of the mass and sacraments; whether this lifting up of the serpent be not the typical event which prefigures it?

After the history of Balaam, we have still the spies going to Jericho; Rahab's house saved; and Joshua destroying the kings. Jericho being the first fruits of the promised land, sets forth the Roman earth as the first fruits of the earth which we are to possess; while Rahab's salvation shews somebody, or some person, saved in Jericho.

Evander.—Judah is an exact type of the Protestant church in many particulars; its opinion was, that it was never to pass away; yet in this state of unbelief, sudden judgment overtook it; both admitted that they might be purified, but both denied that they should pass away. The Jewish church had the word; and the preaching of Messiah; and the testimony of Elias; but they could understand nothing, even after the resurrection, until they were put down by the Roman arms. The destruction of

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Jerusalem does not prefigure that of the Papacy, for Babylon does that; the true antitype is the total passing away of the Christian or Gentile dispensation.

Ben David.—I do not know whether you may have remarked, that when the Lord spake to Moses out of the bush, three persons are named as speaking from it: the Angel of the Covenant; Jehovah, the Father; and Elohim, the Power, or Spirit. Moses remonstrates with God, and fears greatly at undertaking the office of delivering the people; which shews, that it will be always an office which will expose every one who supports it to great abuse, unpopularity, and persecution, whether to take them out of bondage, or to lead them into the promised land; and he says, instead of sending me, "Send, O my Lord, I pray thee, by the hand of him whom thou wilt send hereafter:" Exod. iv. 13.

Polydorus.—That certain events in the Old Testament History are calculated to prefigure and illustrate parts of the Divine plan and purpose subsequently unfolded, cannot be questioned by any attentive student of Scripture, as might be readily proved from our Lord's reference to Noah, Lot, Moses, Jonah, &c. as well as from St. Paul's comparison of the Christian warfare and pilgrimage to those of the children of Israel. Nor is there any more ground for saying, that we are to be confined in making use of the Old Testament histories as types, than that we are to be confined in the application of the sacrifices, and ceremonies,

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and feasts of the law, to the various particulars of the Christian dispensation. It is certainly important in our use of types to guard against their abuse. Their safest use seems to be, to illustrate and confirm particular truths, and doctrines, deduced from other places: but it must be remembered, that before the canon of Scripture was completed, no way of instructing men in future things, could be more efficacious than that of having them pre-acted before their eyes.

> "Segnius irritant animos demissa per aures
> Quam quæ sunt oculis subjecta fidelibus."

That some events took place specially for this purpose, and also to be modes of teaching ourselves, we are expressly informed by 1 Cor. x. It is clear, therefore, that there is a great deal of spiritual wisdom concealed under typical histories, whether of persons or things; and whether we possess the faculty of perceiving it or not. One beauty to be contemplated in them is, the proof they afford of the variety, and unity combined, of the dealings of God with us.

We are informed by the word, that our glorious Lord was the *substance* of all Jehovah's ways and works; and from him all types and shadows projected. He was set up as God-man, Prov. viii. 12. 15. 22, 23, before the worlds were made; and comprised in Himself the whole plan of God, as the great pattern, Eph. iii. 9, after which, all was to be formed in the kingdom of grace, and in the kingdom of nature; He being,

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at the same time, the Head, the Former, and the Sovereign of both: Col. i. 15, 16; Rev. iii. 14. In the light of this truth, which the Holy Spirit has been pleased to set before us in his Word, we shall understand better how it is, that the shadows of the heavenly things are constantly found enstamped upon nature, upon symbols, on the lives and actions of men, and on the histories of communities; and we shall be encouraged to look for them where God has certainly fixed them. We may thus understand how it is, that the history and character of an ancient and of a modern kingdom are found in many points to agree: how ancient Assyria foreshadows the modern Assyria, foretold by Isaiah; ancient Babylon, modern spiritual Babylon; ancient Tyre, modern Tyre; Israel of old, Christendom; Jerusalem of old, new Jerusalem; Gog and Magog of Ezekiel, the Gog and Magog of St. John.

In applying parts of the history of the Jewish nation, typically, to the events of the latter days, much difficulty is occasionally presented. The similarity in many points is most striking, but it is difficult to determine whether the whole should be deemed typical; or if not, where the line should be drawn. In pursuing the enquiry, I cannot direct you to any works which might otherwise throw light upon it, because, as they wanted the prophetic key, they perpetually strained the histories to make them represent spiritual things in Christendom as it is, or in the hearts of individual Christians: so few have studied prophecy sufficiently to see the internal

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evidence of the sacred history, and the comparison of historic scripture with prophetic scripture, and of both, with the general history of the church; you must therefore consider the points I shall offer to your consideration, only as a few scattered hints, which may lead to further research, by means of clearer light cast upon His word by the Spirit.

It is necessary, in order to establish the propriety of applying any part of a typical history to unfulfilled events, to trace the type upwards to those events set forth by it, which have received their accomplishment. Without such a process, clear light could not be thrown on what is unfulfilled; and it would be impossible to avoid being deceived by partial views and specious appearances, and being misled thereby into erroneous interpretations. It is absolutely necessary to examine the general consistency of a type, and the way in which it is linked in with others, in order to form a correct judgment. It is almost needless to observe, that we must never expect a type to hold good in every point. The order of events is, perhaps, most generally found to be accurate; but in the meaning of the time, and other circumstances, swayed by the course of history, the weakness of the symbol is often displayed, though its testimony is not on that account to be rejected. The chief object should be, to apply the type with accuracy to the more literal or outward accomplishment which must be first established.

As the reign of David and Solomon contains

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the greatest body of information on the subject in hand, and are the most systematic in their arrangement, I will first direct your attention to those histories.

The *life* of David, during the *reign* of Saul, seems to set forth the state of the Christian church, while Jerusalem continued to exist, as the spot where the prescribed worship of Jehovah was to be conducted. The *reign* of David describes the Gospel dispensation from its commencement to its close, where it merges in the reign of Solomon, as did that of Saul in the reign of David. In this respect, the circumstances of these reigns are peculiar; the succeeding monarch becoming virtually the sovereign before the death of his predecessor. This seems to have been designed in order to shew forth the embryo state of each dispensation, while the former remained in existence. At length it was determined of God, that Saul's kingdom, 1 Sam. xiii. 14, should not continue, but should be transferred to a man of his own heart; and in like manner we see, that immediately before the coming of Christ, judicial blindness had happened to Israel, and the displeasure of the Lord was displayed, and his purposes of judgment against her began to be fulfilled.

After this, we are told, ver. 19, that the Hebrews were so brought under the power of the Philistines, that there was no smith suffered to dwell in Israel, lest they should make them weapons of war; a clear type of the conquest of Judæa by the Romans, previous to the coming of

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Christ, the David, the true, though persecuted and unacknowledged King.

That this may be more clearly established, it is necessary to trace up the life of David into the reign of Saul, and to glance at the reign of Saul as the type of the law of Moses, or of the legal dispensation, in its connection with that of David. He was accepted and highly approved, though the people were forewarned that he would rule with rigour: so it was, and is, with those under the law.

In Saul there was found imperfect obedience; but more frequently direct disobedience; as with those under the law, and with the Jews, under the legal dispensation; which excited the anger of Jehovah, and his frequent threats to take away the privileges he had conferred.

1 Sam. xvi. David, that eminent type of Christ, is, at length, brought upon the stage as a stripling, but anointed of God to be the future king of Israel. Here the commencement of Christ's ministry on earth seems to be set forth.

xvii. His brethren despise him as the Jews did our Lord. He contends with, and overcomes Goliath as our Lord did Satan, not with weapons of worldly warfare, but by simple reliance upon the arm of Jehovah. xviii. More power was given to David than to Saul. Saul enraged, and seeking to slay him, as the chief priests and scribes were sore displeased when Hosannas were sung to our Lord, and constantly sought his life. David behaved himself wisely in all his ways, so the chief priests could lay hold

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of no charge against Christ. Michal, Saul's daughter, given to David to wife. Our Lord's first disciples were gathered from among Israel. Saul said, let not mine hand be upon him, but the hand of the Philistines; so the Jews would not put Christ to death, but delivered him to the Romans.

xix. Jonathan, the son of Saul, seems to have been a type of the rulers of the Jews who believed on him: he loved David, and made a covenant with him, and interceded for his life. Saul dooms David to death; but, when pursued, he had risen, and the place where he lay only was found; that place which had been prepared through the tender care of Michal, as was the grave of the Lord by that of Joseph of Arimathea, and the women of Galilee. This escape, therefore, may typify our Lord's resurrection.

From this time, the state of the church, in the introduction of the Law, or Gospel dispensation, subsequently to our Lord's resurrection, comes into view in the type. The church became the object of incessant and relentless persecution by the rulers of the Jews, who still, for a time, remained vested with authority; as David was pursued, and compelled to flee for his life from Saul, the regal monarch of Israel; but whose days were numbered.

After David's escape from Saul, those sent to pursue him became prophets. xix. 20. So did many who were before Jewish persecutors; at length, Saul himself prophesied, which refers,

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probably, if we may allow of that kind of digression in the type, to the conversion of Saul of Tarsus, that bitter persecutor, who was invested with authority to destroy the spiritual David, by the Sanhedrim, or rulers of the Jewish church.

xxi. Further persecution drives David to the Philistines; so by the persecutions in Judea the church was scattered abroad among the Gentiles.

xxiii. The High Priest, with the sacred ephod, which appears to have been attended by other sacred emblems (1 Kings ii. 26, where Solomon says, that Abiashar bore the ark before David), was transferred from attending on Saul to David, as the priesthood, or sacred ministry, remained no longer Levitical or Jewish, but sprang out of the church, without relation to tribe or place, and attended the church in all its wanderings and settlements.

xxiv. and xxvi. Notwithstanding Saul's persecutions, and the predictions that he should supersede him, David will not slay him; so the primitive church took no part against the Jewish state, which oppressed it, although she saw that it was to be abolished, and was ready to vanish away. xxix. Saul and his sons were at length defeated by the Philistines, and died; but Saul, by his own sword: so the Jewish state was overthrown by the Romans, and its infatuated councils and proceedings contributed to its destruction; and provoked the Romans to inflict the vengeance which fell upon the Jewish

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people. xxxi. 7, When Israel saw that their army was defeated, and Saul and his sons slain, they forsook their cities, and fled, and the Philistines dwelt in them. This was fulfilled in the desolation of the land of Judæa by the Romans, and its fuller occupation after Jerusalem had fallen.

The bodies of Saul and his sons were hung up as trophies on the walls of an idol temple, and were afterwards *burnt*; setting forth the ascription of praise to the false gods of the Romans, in the circumstances attending the triumph granted to the victor, and the utter disruption and scattering of all vestige of the Jewish state, or legal dispensation. The temple where the bodies were exposed was that of Bethshan, which was in the valley of Jezreel, and in the portion of *Manasseh*. This, in the type, connects the destruction of the Jewish state with the Roman power, whose judgment falls in Jezreel.

We next enter upon the reign of David, which will be found accurately to typify the present Gentile, or Gospel dispensation.

One of the most remarkable circumstances in the reign of David is, the position of the tabernacle, and of the place chosen of God for the performance of his worship. This was Gibeon, as will appear by reference to 1 Chron. xvi. 39; 2 Chron. i. 3. 5, 6. 13.

Gibeon was a Canaanitish city, preserved by special league in the midst of Israel; a league which the Lord would never suffer to be infringed with impunity. Saul, true to his typical

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character, like the Jew of old, took umbrage at the favour shewn to these Gentiles, and out of zeal for Israel and Judah, slew the Gibeonites; but God plagued the whole land of Israel with famine, because of this presumptuous offence; and nothing but the death of the sons of Saul could appease the Divine anger.

When a place for the tabernacle and the service of God was to be chosen, who had forsaken Shiloh, which was in the tribe of Ephraim, (Josh. xviii. 1; Jer. vii. 12,) surely it must have excited the astonishment, if not the indignation of the Israelites, that every city in Israel should be passed by, and this Gentile city be selected as the special residence of the Lord of Hosts. Gibeon became the great high place: 1 Kings iii. 4. At Gibeon, the morning and evening sacrifice was offered: (1 Chron. xvi. 40.) At Gibeon, Solomon offered a thousand burnt offerings (1 Kings iii. 4) upon the altar (2 Chron. i. 5; 1 Chron. xxi. 29,) which Bezaleel, the son of Uri, made in the wilderness; and in Gibeon, the Lord appeared to Solomon in a dream, and engaged to bestow upon him the wisdom, and the riches, and the honour, which he afterwards possessed. It appears to be in reference to this tabernacle of David, or tabernacle of David's reign, that the apostle James declares the prophecy of Amos, which foretels that tabernacle, the type of the church among the Gentiles, would be raised up, was fulfilled, when to the Gentiles was granted repentance unto life. It must be a tabernacle, lasting through the whole of Da-

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vid's reign, in order to typify the Gentile church.

These facts are strongly confirmatory of the position that the life and reign of David were intended to typify the Gospel; and the reign of Solomon, the millennial dispensation. Further occurrences in the reign of David deserve consideration. 2 Sam. ii. David began to reign over Judah only in Hebron. This was a humble commencement of his rule, agreeing to the spiritual and unostentatious garb at first assumed in the church. Hebron was the city where Abraham and Isaac dwelt, Gen. xxxv. 27. For the Gentile church was a branch of a wild olive grafted upon the ancient stock of Abraham; and its members became children of Abraham, and received an inheritance through the tribe of Judah, of whom Christ, and many of the first preachers of the gospel, came; further, as the reign of David was over Judah first, so the gospel of Christ was first preached to the Jews; the great numbers converted by the preaching of the Apostles were chiefly from among that nation; the first gospel church was in Jerusalem; and it was not till some years afterwards that the Gentiles gladly received theword.

Abner set up Ishbosheth, a son of Saul, as king: so in the earliest years of the gospel dispensation, Judaizing teachers strongly opposed the establishment of Christ's church, and the promulgation of a full and free gospel.

iii. 12. Abner, however, at length, brings over all Israel to David, and on the delivery of

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Michal, Saul's daughter, the wife of David, to him, the king is reconciled to him. Thus Jewish agents were the instruments of converting, to the faith of Christ, the Gentile church; and the spiritual Jew was at last permitted, uninterruptedly, to unite himself to her.

v. David then became king over all Israel; and having captured Jerusalem from the Jebusites, reigned there; so the church acquired at length an extended temporal sway in Christendom. Gibeon, where the Tabernacle was, thus fell under his dominion; yet he dwelt at Jerusalem, and brought up thither the Ark, for which he made a Tabernacle. So the head of the church, while presiding over his people, assembled from among the Gentiles, is, nevertheless, a Jew, and has a remnant according to the election of grace among the Jews; and his Gentile church is but a branch of an original stock from which the branches have been broken off, and into which she is grafted.

v. 11. When all these events had taken place; when, as it is recorded, David went on and grew great, and the Lord of Hosts was with him; "Hiram, King of Tyre, sent materials and workmen, and built him an house." This same Hiram afterwards assists Solomon in building the Temple. Does not this person typify the professing church employed by the Lord as instruments of establishing and extending his kingdom?

v. 17. The Philistines came up against David; the Lord delivers them into his hand; it is a remarkable fact here recorded, that they

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leave their images, and David and his men *burn them*, which seems exactly to agree with the fall of paganism in the Roman Empire. Many circumstances appear to point out the kingdom of the Philistines as the type of the pagan and infidel enemies of the church.

vi. 10. The house of Obed Edom, *(i. e.* the servant of Edom,) the Gittite, a Philistine, greatly blessed in consequence of his receiving the Ark into it; this seems to represent some Roman kingdom blessed with the knowledge of Christ above any of its fellows.

vii. David, desirous of building a house for the Lord, is not permitted; for the church, in the present dispensation, is not suffered to possess any exclusive station. She was more correctly represented by a moveable Tabernacle; but it is not to be always so: it is promised (v. 10,) "Moreover I *will* appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more." The son of David, it was declared, (13,) "shall build a house for my name, and the throne of his kingdom shall be established for ever." Thus, though the *reign* of David should come to an end, his *house*, and *kingdom*, and *throne* shall be established for ever; but in the person of his seed. (v. 12. 16.) This distinction between the *throne* of David, and the *reign* of David, it is important to maintain in regard to the antitype. The Psalms, and other parts of Holy Scripture, describe, under the similitude of David and his reign, the church, as in a limited, depressed, and militant state; but under that of

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Solomon, as universally extended, and invariably prosperous; see, especially, Ps. lxxxix. 38, to end; cxxxii. 17, 18, where the Davidical reign is described as a budding horn, and a glimmering lamp; whereas, when all the enemies of David shall be clothed with shame, his crown should flourish, or rather branch forth, in its full strength and beauty, like the antlers of the stag. Compare these with Ps. lxxii. 46, 47, and other triumphant Psalms, and the contrast will be evident.

viii. David's victory over many enemies is next recorded. Philistia, Moab, Edom, and others; and he sits down in Jerusalem enjoying peace and rest. So the church after a time overcame her persecutors, and entered upon the fat places of the earth. But as it was with David, so has it been with the church, which he typified, in times of prosperity and ease. xii. She has been tempted in such seasons to form unhallowed associations with the world, and has often fallen a victim to its seducing wiles. David, under these circumstances, fell into adultery with the wife of a Gentile Hittite, and thus unwittingly shadowed forth the adulterous union of the Christian church with the harlot of Babylon.

After this he was crowned with the crown of the king of the Ammonites; and was enriched with his spoil; and condemned the enemies of Israel, not to cruel punishments, as our translation renders it, but to degrading occupations. May not this have prefigured the acquisition of further temporal authority and

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wealth by the church, and the forcible subjection of those opposed to its ascendancy?

xiii. The heavy chastisements of the Lord follow, and a complication of crimes are perpetuated in David's own family, (denoting apostacy, schisms, heresies, &c. evils arising *within* the church,) of which adultery and incest, the types of spiritual defection, are the leading features.—xiv. xvi. Ammon, the son of David, defiles his own sister Tamar, (the palm tree, a type of the church, as celebrated for its beauty, its strength, and its extreme fruitfulness,) and is slain by his brother Absolom, who is pardoned through the intervention of Joab, but soon after plunges into rebellion, constructive fratricide, and incestuous adultery; and is, at length, slain by Joab his former supporter.—xviii. xix. David, who had been driven from his throne, is then restored, and his kingdom strengthened.

From this part of David's history, and the circumstances attending it, much important typical instruction may be drawn. It is requisite to determine what the various characters prominent in this story represent. Without meaning to speak confidently, it is suggested that the murderous, adulterous, ambitious, and vain-glorious character of Absalom, belonging to the family of David, yet seeking to usurp his throne, points him out as the type of the papacy. What Ammon represents it is more difficult still to determine; perhaps the Eastern Heresies which defiled the church previous to the rise of

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the Papacy, and were successfully opposed, and overthrown by it. After Absalom had slain Ammon, Joab appears as the friend of Absalom, and obtains his restoration to a station where he had full opportunity to execute his designs of supplanting his Father in his kingdom. David is driven into the wilderness; as the church is described to be, Rev. xii., by the usurpation and tyranny of the church of Rome; and Absalom has then full liberty to pursue his abominable and shameless impurities, and what is remarkable, it is with *ten* concubines (not the wives) of David, whom David left to keep his house, answering to the number of the kings of the Roman Earth. The ambitious designs of the Papacy, contemplating to sweep the church of Christ from the face of the earth, are well described by the schemes of Hushai, 2 Sam. xvii. 12, 13, which were highly approved by Absalom, and his counsellors, though they led to their own destruction. These features of ambition and vanity ever appear in the character of that church, and will, probably, be the moving cause of her downfall. The forces of Absalom were finally routed by Joab, and he became his executioner.

Who then did Joab represent? Was he not the type of those potentates of Eastern or North Eastern Europe, under whose dominion the Eastern Church has arisen, and by which it has been protected. The Eastern Roman Emperors sustained this character, from the reign of Constantine the Great, till the fall of

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the Empire by the conquest of Constantinople in the 15th century. It is remarkable, that at nearly the same period in 1450, the first Czar of Muscovy, John Basilowitz, mounted the throne, and the protection of the Eastern or Greek church was transferred to, and has since continued in, the Muscovite or Russian State, which has become thereby identified with that church. The Eastern Emperors first constituted Christianity the religion of the state, and became thereby the professed temporal vicegerents of the spiritual David, and the captains of his hosts; as Joab did of the literal David; not at the commencement of his reign, for he is not mentioned till the history is advanced to the time of Jerusalem being wrested out of the hands of the Jebusites, (the type of the church acquiring its ascendancy in the Roman Sate,) when the valour of Joab gained him this dignity. The Eastern Emperors upheld the Bishops of Rome in all their pomp and licentiousness, and helped them to acquire the popedom, whereby they were enabled to oppress, and drive into the wilderness, the church of Christ, which had too readily fallen into adultery with the kings of the world. So Joab upheld Absalom, as has been shewn. But did Joab join Absalom when he thus rebelled against David? No; he opposed his ambitious projects; and from a new station, from the other side Jordan, where there is neither ark, nor true priest, but still acting by the command of David, marches to attack the usurper, and defeats and slays

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him. Does not this aptly describe the conduct of the eastern branch of the church, and the work which the *northern hail*, the modern northern protector of the eastern church shall perform upon Babylon? If Russia should, before that period, possess herself of Constantinople, the identity of the character of the Ancient and the Modern Empire will be further established, though this is not necessary to the interpretation now suggested. But Joab did not perform the work of death unassisted. The beast, which the antitypical harlot rode, became also accessary to his destruction, and left him a prey to the spear of Joab. So shall the beast of the Apocalypse hate the whore, and destroy her flesh, and assist in her overthrow.

If we follow out the type into the reign of Solomon, we shall find the interpretation to accord with other predictions. Joab had slain Abner, Captain of the Host of Saul, and Amasa, Captain of the Host of Judah, and on that account is reserved for judgment in the days of Solomon. This seems to indicate that his antitype shall suffer for cruelties to the Jews. We see a commencement of persecution of that people by Russia, in its late Ukase; and it is not improbable that the result will be more determined measures of persecution; if not before, at least when in the character of Gog, the prince of Russia, Moscovy, and Tobolsk, and of the Assyrian of Isaiah, he goes up against the land of unwalled villages, Ezek. xxxviii. 2. 11. Joab offends again in supporting Adonijah's

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usurpation, and when the conspiracy fails, flies to the altar. This seems to point him out as a power not infidel, but professing the Christian faith. The refuge, however, does not avail him, and he falls by the hand of Benaiah, the captain of Solomon's host.

Shimei, another offender against David, is also introduced in connexion with the rebellion of Absalom, as cursing David in the period of his calamity, and casting stones and dust upon him. His life is twice spared by David. On his return over Jordan, Shimei submitted to him; but though spared then, he was reserved for judgment in the reign of Solomon; when he dies about the same time with Joab. Is not this descriptive of infidelity, which arises during the prevalence of Babylon's reign, and among her subjects, as Shimei during Absalom's, who curses and insults the church, as well as its head; who is treated, nevertheless, with leniency and favour by the church, and permitted to abide in the midst of her; who, however, in common with Joab, rebels against Solomon's command?

Philalethes.—This seems to confirm the idea of the Lord's coming, and the consequent translation of the saints before the seventh vial, which contains the last judgments, is poured out; for all the executions of the offenders against David take place, not during David's reign, but at the commencement of Solomon's.

Polydorus.—It is to be remembered, that the judgment on Babylon precedes, by a considerable interval, the last great battle, as I men-

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tioned in our conversation on the Order of Events; and therefore occurs some time before the close of the gospel dispensation; represented by the close of David's life. It is also to be observed, that David bitterly lamented over Absalom. This, parental feeling dictated; but viewing the history typically, it accords with the act of the church, which imitates the Lord, when weeping over Jerusalem, and laments over those who are subjected to God's judgments, while she glorifies God who inflicts them.

Another circumstance of this period demands consideration. Mephibosheth, the son of Jonathan, and grandson of Saul, clave to David, though left in Jerusalem, in a disabled state, under the dominion of Absalom. He appears to represent the spiritual Jew, who, though he may be subject, outwardly, to the oppression of the papal tyranny, eats at the table of the spiritual David, and when judgments fall upon the posterity of Saul, (the carnal Jew,) is spared.

Anastasius.—I am the more inclined to view this typical application of Mephibosheth with favour, from having heard our dear and absent friend *Basilicus* make the same application of it to all who are truly friends to Christ, though outwardly members of communities which hate him.

Polydorus.—It should be remembered that, while the fruit of the adulterous intercourse of David, with the wife of the Hittite, was cut off, indicating that from spiritual unfaithfulness the church can expect no abiding fruit, after his

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lawful marriage with Bathsheba, Solomon was born to him. Thus the expectation, that a state of blessedness, and rest, and peace, would spring up as the legitimate offspring of this Gentile dispensation, is reprobated as much by the type, as it is by the plain letter of God's word: no, this adulterous Gentile church will never bring in the millennium. It shall come, however, and how obscurely or imperfectly it may have been held, this hope has been more or less the support of the church, while suffering persecution and loss for Christ, during her sojourn in the wilderness. The promise has long been on record, and the Lord has never left himself without witness to the truth, and put honour upon it, that they who are beheaded for the witness of Jesus, and have not worshipped the beast, &c., shall live and reign with Christ a thousand years, 2 Sam. xxi. After David's return over Jordan, upon the death of Absalom, judgments were executed upon the posterity of Saul, and seven of his sons cut off; but not Mephibosheth. This agrees with the time of trouble upon the overthrow of Babylon, foretold by Daniel to fall upon the Jews, in the midst of which they shall be delivered. The spiritual or converted Jew, however, will escape the indignation. The bones of Saul and Jonathan having been gathered up, and brought from the place where they had been the trophy of a heathen idol, were carried into their own country, that of Benjamin; and afterwards God was entreated for the land. Does not this occurrence accord

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with the prophecy of Ezekiel, respecting the dry bones? xxxvii. 12. 14, the resuscitation of which is declared to describe the bringing of the people of Israel into their own land. This restoration occurred at some distance of time before the end of David's reign, and therefore before the end of the present dispensation. During the interval we have reason to expect the Temple of Ezekiel and its worship, and the ordinances attending it will be brought into operation, according to the view of *Theophilus*.

In addition to any arguments that may have been adduced in support of the position, that Israel shall be restored in an unconverted state; this may be given, that we have reason to expect that the restored Jerusalem, with its inhabitants, is to continue the mother city and church of that millennial dispensation; but were those inhabitants converted to the faith of Christ previously to his coming, they must be translated then, and form part of the church of the first resurrection, and then whence are men in the flesh to come, who shall people that city?

Anastasius.—I need scarcely interrupt *Theodorus*, to beg you, *Philalethes*, to take notice, while he proceeds, how much many of these types confirm the idea, that the first great event for which the elect have to look, is their translation. How pressing ought we to be to set this point before men!

Polydorus.—Every thing, indeed, seems to confirm it the more the matter is searched into. But to proceed. After the above events, the Phi-

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listines again arose, v. 15, and assailed David. Their champions were of the sons of the giant, and of unnatural forms; and David waxed faint because of them; but they were subdued by the hand of David and of his servants. This represents severe conflicts, possibly with Rome, in its infidel state, which may be justly typified by the idolatrous Philistines, for infidelity and paganism are one. Each constitutes nature, and her productions, its deities, and becomes the devoted worshipper of the creature rather than of the Creator. (The Philistines are to be wholly destroyed with Tyre and Zidon, Jer. xlvi.) The song of triumph which follows, and which is elsewhere recorded, as in the 18th Psalm, contains much which can only relate to Messiah, of whom David prophetically spake. But it is curious, in reference to the present view, to observe, that this song contains only what belongs to the anti-typical reign of David, or the Gospel dispensation. It commences with the life and death of Christ, and terminates with the overthrow of his enemies, and closes with the passage that St. Paul quotes, as speaking of the *Gentiles* "glorifying God for his mercy:" compare Rom. xv. 9.

xxiii. Another prophetic song is recorded in the next chapter. Perhaps "the last words of David," should rather be rendered "the words of David (concerning) the last times," which prophecy pursues the subject beyond the period to which the preceding Psalm relates, looking forward into Messiah's glorious reign. The

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third verse may be thus rendered: "The God of Israel said to me, the Word, the Rock of Israel, ruling in the man, (shall be) a righteous one ruling in the fear of the Lord;" in the next verse his reign is compared, in language which must suffer from translation, to the morning light; the rising sun, in a morning without clouds, when the earth will exhibit the splendid verdure which is produced, when a refreshing rain is followed by the influence of the warm beams of the sun. David was quite aware that in his days this blessed anticipation was not to be realised; but he declared it to be ordered of God, and certain of accomplishment in its season, by virtue of the great everlasting covenant which He made with him.

xxiv. The next event recorded in David's reign, is his numbering the people; and the divine indignation and judgment that followed. This is usually represented as an act of pride on the part of David, and the chastisement such as was suited to correct it. But why were the people punished for David's pride? That David directed the numbering in a spirit of pride is not denied; but it seems much more consistent to refer the judgment upon the people to a breach of the command given in Exod. xxx. 11—16, under which, whenever the people were numbered, the redemption money of the half-shekel was to be paid, "that there be no *plague* amongst them when thou numberest them." This was neglected, and thus the necessity of redemption for fallen man was virtually denied. Seventy thou-

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sand Israelites were destroyed by the threatened plague; and but for the sparing mercy of the Lord, all who were left without atonement, would have been cut off. Joab foresaw the consequence, and the thing was abominable to him; and it is remarkable, that he numbered not Benjamin, 1 Chron. xxi. 6, and thereby all Benjamin was spared; but how is this to be viewed in the type? May it not represent the effects of that exultation in these latter days, consequent upon the extension of the church, and a general profession of the truth, which leads to an estimate of the state of that church according to the standard of number, rather than of spirituality? preferring money to prayer as the Bible Society does? and does it not indicate that we are to expect to see, as, indeed, may now be observed, a disposition to such erroneous judgment? and also a sifting season, when those not found interested in the redemption of Christ, and for whom that precious price has not been paid, will be cut off by the angel Jehovah, who shall then separate between the precious and the vile? but Benjamin, the elect remnant of Israel, shall escape. The event ended in the acquisition by David, of the *threshing-floor* of Ornan, the Gentile Jebusite: which, according to 2 Chron. iii. 1, was the site on which the Temple of Solomon was afterwards erected. And shall not the future Temple, the chosen place of Jehovah's presence, in his millennial kingdom, be erected upon the literal hill of Zion, now trodden down of the Gentiles,

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even in that land where he shall *thresh* assembled nations, and drive away his enemies like the chaff of the summer *threshing-floor?*

David, though not permitted to build the temple, made abundant provision for its erection; 1 Chron. xxviii, xxix, which he made over to Solomon; and so the materials for that glorious edifice, the New Jerusalem, which shall hereafter arise, shall be gathered together, during the Gospel dispensation, by the restoration of Judah and Israel, their conversion to Christ, and the incipient gathering in of his elect, from the four winds; and the gathering out of his kingdom all things which offend and obstruct his universal reign.

It is remarkable, that David gave to Solomon, his son, the pattern of the house, its chambers, its treasuries, courses of the priests, &c. While this shews us again the great original, of which all that occurs in time is only a transcript, does not this indicate, that even in this dispensation, "the wise shall," through grace, "understand" distinctly what shall be hereafter? 1 Kings i. We come next to the closing circumstance of David's reign. We are informed, that David having become old, the clothing to which he had heretofore been accustomed, and which he had found sufficient, now gave him no heat; a young damsel was therefore sought for him to cherish him; but the marriage was unfruitful. There may be some difference of opinion as to the application, typically, of this part of David's history. Still, when we consider that the last

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state of the church, at the time when the Lord, who is described before as "coming quickly," Rev. iii. 11. 20, actually "stands at the door and knocks," is that of lukewarmness, and that our Lord asks, in respect to that period, "when the Son of Man cometh, shall he find faith;"&c. when, "because of the abounding of iniquity, the love of many shall wax cold;" in considering this, we may suggest, at least, whether this occurrence did not mark out that condition of the church, wherein its members, heretofore satisfied and contented with the garments of salvation, which the Lord hath provided, seeks to add to them the poor covering of man's activity and legal righteousness; not as the effect of love to Christ, but in order to gather therefrom, what that can never furnish, peace and assurance, or, at least, the character of a creditable profession.

Evander.—A paper in the Bible Magazine, a work which contains many valuable remarks, suggests that the old age of David, endeavouring to get warmth and life from the heathen Abishag, may point to the abortive attempts of the professing church, in the present day, upon the heathen world, by its missionary operations.

Polydorus.—After this, Adonijah's attempt to reign instead of Solomon is recorded, in which he was supported by Joab and Abiathar the priest. The attempt was made by one of the family of David, who had always been on good terms with him. Does not this set forth an effort made by the professing church, during a low state of vital godliness, in conjunction with

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the powers of this world, and a carnal, or partially-enlightened priesthood, to obviate the necessity of a change of dispensation, by introducing something as a resemblance of that which the Israel of God is looking for, but which shall by no means be endured, but is speedily to be brought to an end; serving only, as it were, to hasten the commencement of the predicted reign of Solomon? The antitype, whatever it be, is perhaps not yet developed; however we may suspect that we see around us, at least, indication of what shall hereafter grow into an embodied form and full activity.

It should be borne in mind, in respect to Adonijah, that besides this open attempt to usurp the throne of David, and displace Solomon, which occurred in the reign of David, and which was pardoned, a more covert attempt was afterwards made, through means of marriage with Abishag, the Shunamite, and by the aid of the intercession of Bathsheba, who opposed the former scheme: this latter step terminated in the death of Adonijah. That the type will be fulfilled, may be confidently expected; but in what way will be more clearly seen, when further light is thrown upon the pages of prophetic revelation.

The last act of David's life is the charge given to Solomon to destroy his enemies, Joab his professed friend and servant, and Shimei, his open enemy, who had cursed him. Having considered their downfall before, we have now only to refer to that of Abiathar the priest. There is a difficulty in applying this type. It is sug-

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gested, however, on consideration of the part taken by Abiathar, who was one of the earliest friends of David, who supplied him with bread, and with the sword of Goliah when he was fleeing from Saul, and who afterwards bore the ark before David, that he describes certain belonging to the slumbering and purblind Protestant churches of the last days, who stand as successors of those, who in all ages have been lovers of David and faithful witnesses to his truth, but who, not discerning the Lord's great plan and purpose, shall join themselves to those who seek to set up something in the room of the millennial reign of Christ; who, however, though they shall be severely scourged in the judgments, which they should have foreseen, will not be utterly cast out of reward; like Abiathar, who, though put out of the priesthood, had his life spared, and was suffered to reside in Anathoth, which is in the tribe of *Benjamin*, during the reign of Solomon; and is still numbered in that reign, among the priests, though not allowed to officiate as such in Jerusalem.

The actual succession of Solomon to the throne, was an event subsequent and distinct from his first proclamation and coronation, as it could not take place till the death of his father; and this act of succession would seem to set forth the actual appearance of our Lord, to take open possession of his kingdom.

Philalethes.—Pray continue into the reign of Solomon, if any light can thereby arise upon the future kingdom of the Lord.

Polydorus.—1 Kings iii. After Solomon's reign

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had begun, and his enemies were cut off, we find that Solomon espoused the daughter of Pharaoh, a Gentile, and brought her to the city of David, until a house should be built for himself, and the temple of the Lord erected; and it is added, that he sacrificed, as well as the people, in high places, because the temple was not yet built, especially at Gibeon, the great high place. This seems to indicate, that previously to the Lord's setting up his temple in Jerusalem, there will be some preparatory work to be effected: and that, as the receiving of Israel should be unto the Gentile world as life from the dead, an innumerable company of the Gentile flock must be brought in, who are represented by Pharaoh's daughter; and the worship of God will, for a time, be carried on in various places, instead of being confined to one place, as it was after the temple was built. In short, that his spiritual presence, and the triumphs of his grace, will still be experienced among the Gentiles, after he has overthrown his enemies *in person*. Is not this part of the type, in accordance with what our Lord himself declares, Matt. xxiv. 30, concerning his coming? "Then they shall see the Son of Man coming in the clouds of heaven, with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The happiness and peace, which prevailed when Solomon was established in his kingdom,

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are described in the most forcible language. Judah and Israel as the sand of the sea in multitude, glad of heart, and dwelling safely, every man under his vine and fig-tree; and Solomon reigned over all kingdoms, and had peace on all sides, and God gave him wisdom and understanding exceeding much, and there came of all people to hear his wisdom. All that is here described is clearly predictive of the joyful condition of the earth and its inhabitants, when the Lord shall take to himself his great power and reign, when the earth shall rejoice, and the multitudes of the isles be glad thereof.

1 Kings v. In the great work of building the temple now begun, the message to Hiram is the first thing worthy of remark. He was ever a lover of David, and blessed God for having set up Solomon in his room, which points him out as one interested in the success of the kingdom of Christ; and he engaged to provide timber from Lebanon, and stones for the temple. Hiram seems to represent the Protestant churches; not one in particular, for the combined efforts of all, in the old, and in the new world, are at this time, and will be, doubtless, still employed in gathering the stones of which the Lord's glorious temple should be built. Solomon tells Hiram, that David his father could not build the Lord's house, for the wars about him on every side, until the Lord put his foes under the soles of his feet; and so it is declared, that Christ must sit at the right hand of God, and will not appear as the spiritual Solomon, to

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build his temple, till his enemies are made his footstool.

Solomon gave Hiram, in payment for the materials he furnished, 20,000 measures of wheat, and 20 measures of pure oil, year by year. The Lord Jesus richly rewards all who are engaged in promoting his kingdom, however mean his occupation. The servants of Hiram were only hewers of timber and of stone, yet the wheat and the oil were liberally supplied to them. May we not ascribe the rich portion of the bread of life, and the oil of the Spirit's unction, vouchsafed to this happy land, to the part which the Lord has assigned to this portion of his vineyard, in preparing the materials for his glorious habitation?

The Temple being finished, and all its furniture, the Ark was brought into it from the city of David, and the Tabernacle, and all its vessels, from Gibeon; where, until this time, it had stood; and where the worship of God had been performed. This shews us, that while the Lord should for a time continue to give honour to his Gentile churches, Jerusalem in that dispensation shall, at length, be the place chosen by the Lord as his special residence; and all the Gentiles shall come up to worship there, Zech. xiv. 16, and to keep the feast of Tabernacles. When the Ark was brought, and placed in its station, and while the trumpeters and singers lifted up their voices as one sound, to praise the Lord, behold the glory of the Lord filled the house; and after Solomon had offered the prayer of

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dedication, the fire descended, and consumed the sacrifices. Herein, as in the prediction regarding Ezekiel's Temple, xliv. 4, "the glory of the Lord shall enter there," have we an assurance that hereafter Jerusalem shall be the throne of the Lord, and the place of the soles of his feet shall be glorious.

After the sacrifices of dedication had been offered, the Lord appeared unto Solomon by night, and declared that he had heard his prayer, and had chosen this place (consequently no longer continued that honour to Gibeon, the Gentile city), that his name might be there for ever; and promised that his eyes and his heart should be there perpetually. Thus will Jerusalem be constituted the mother church of the millennial dispensation; and further, that if Solomon would do according to all that he commanded him, which has been, and will be, assuredly done, by the spiritual Solomon, then he would establish his throne, as he had covenanted with David, saying, There shall not fail thee a man to be ruler in Israel. And thus in the antitype shall the promise to Mary be literally fulfilled, the Lord God shall give unto him (the child Jesus) the throne of his father David.

Whether the building of various other houses by Solomon is to receive any typical fulfilment, can hardly now be determined. We find that there were built, after the temple, what is called his own house, which occupied thirteen years in building, the temple having occupied seven, the house of the forest of Lebanon, and the house

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for Pharaoh's daughter. The latter describes the station or habitation provided for that portion of the Gentile church, called in after the second advent. Solomon brought up this princess out of the city of David, for he said, my wife shall not dwell in the house of David, king of Israel, because the places are holy, whereunto the ark of the Lord had come. May not this less exalted condition of the Gentile part of the church be further set forth, in the fact recorded, viii. 7, that Solomon made all that were left of the Hittites, Amorites, &c. to pay tribute. Observe, that this will not apply to the glorified portion of the Gentile church, but to those who are then in the flesh, and not of Israel.

In the dedication prayer of Solomon, provision was sought for the acceptance of the stranger, not of Israel, "coming out of a far country for thy name's sake." Thus, in the new heaven and new earth, Isa. lxvi. 22, 23, "shall all flesh come to worship before me, saith the Lord." And Zech. viii. 22, "Many and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord." This visit of distant nations to Jerusalem, seems also to be set forth by the journey of the queen of Sheba, with a very great company, to hear the wisdom of Solomon, and to commune with him of all that was in her heart. So, also, all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart, ix. 23.

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Another circumstance in the reign of Solomon is worthy of remark. Hiram, king of Tyre, was rewarded for the work he had performed, with twenty cities in Galilee; but when he saw them they pleased him not, and he called them Cabul (worthless) unto this day. Solomon afterwards put them to another use. Thus the disposition in man to over-rate his performances, is still more manifest, as it is more reprehensible, where the apparent advancement of the kingdom of Christ is concerned. In this he seems especially to consider that he makes God his debtor: but it is probable, that the appointment of reward in the millennial state, (a state particularly designed for the end,) will greatly surprise many, exceeding what man's judgment would have awarded on the one hand, and falling short of it on the other.

Even in the sad history of the close of Solomon's reign, and in his idolatry, light is thrown upon what shall be hereafter; for that part of the type must, we are assured, receive its accomplishment, when Satan shall be loosed out of prison at the close of the one thousand years; and cause the nations to set up their own devices, and, at length, combine to oppose the kingdom of their Lord, and the camp of his saints. This, however, shall be the last scene of rebellion and human depravity; the final sentence shall speedily be passed, the church enter into that full fruition of that blissful state, typified by the eighth day of the feast of tabernacles, and by the year of jubilee.

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Philalethes.—I perceive that the strength of typical testimony does not rest so much upon any one type, however clear, as upon the number and series; I therefore wish, if there be any other, that you would point them out to me.

Polydorus.—There are very many more than can be now gone into; but I will offer you one other, which is that of Elijah; many circumstances combine to point him out as a type of the church in the present, or Gospel dispensation; and if this be so, the latter circumstances of his life will cast some light on the future. Our Lord declared, in his day, that Elias was indeed come; *i. e.* in the person of John the Baptist; for John had come, as declared by the angel, to Zechariah, in the spirit and power of Elias. But the prophet Malachi declares, that the Lord will send Elijah *the prophet* before the great and dreadful day of the Lord; a prediction distinct from that of the coming of John, by the same prophet, iii. 1, who speaks of him as the messenger sent before the face of the Lord to prepare his way; and which, though referred to in connection with John, has been clearly shewn to relate to a different time, for our Lord declares, that Elias shall come and restore all things. Elijah *the prophet*, therefore, is still to be looked for. In what way he will manifest himself, it is not our present purpose to enquire; but it is clear that the Gospel dispensation was introduced, and shall be closed, by Elias. John was clothed as Elias was, in a hairy garment, and came *preaching:* he instituted that or-

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dinance (called prophesying in the Epistles,) which has been peculiar to this dispensation, and has been ever since handed down, and will be continued to the end of it. In this respect, also, Elijah, as a *prophet*, typified the dispensation.

We are informed, that in the reign of Ahab and Jezebel, by Elijah's intercession, rain was withheld from Judæa; and we learn, from our Lord's observation, Luke iv. 25, as well as from the epistle of James, that the drought lasted three years and a half. From the reference made to Jezebel, in Rev. ii. 20, and the description given of her there, there can be no doubt that she is the type of the Papal harlot. Ahab, her sovereign and husband, yet one who acted under her influence, and lent to her his seal of authority, represents the kings of the Roman earth, who are the willing slaves of the Papacy. Idolatry occasions the judgment, of which that church is abundantly guilty. The withholding of rain, is frequently, in sacred Scripture, used to denote the absence of the refreshing and fructifying showers of the Spirit's gracious influence, and is attended by a famine of the word of the Lord. The time is remarkable; three years and a half, or 1260 days, did this judgment last; the period of the martyrdom of the two witnesses in the Revelations, and of the church being in the wilderness, as was Elijah. There he was nourished by ravens, unclean birds of prey, and afterwards by the woman of Zarephath; as the church found an asylum amongst barbarous

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nations at first, and afterwards in a city of Zidon, a daughter of Tyre, even England. During the period of Elijah's banishment, Ahab was diligently enquiring for him in every kingdom to which he had access, and seeking his life; so the Roman Pontiff diligently hunted after the church of Christ in Bohemia, and Savoy, among the Lollards, and Wickliffites. In the midst of the famine of the bread of life, a barrel of meal and cruse of oil remained to the church, and never wasted.

Still the church was minished and brought low; the child of the widow of Zarephath fell sick and died; the vital heat infused by the doctrines of the Reformation, in time evaporated, but towards the close of the period of famine, a revival took place, and the church proved herself to be the Lord's, by going forth in His might, in the persons of the Whitfields and Wesleys, Newtons and Romaines, to lengthen her cords, and to strengthen her stakes, as Elijah proved that he was a man of God, by raising to life the widow's son.

At length, when this judgment of famine was near its close, a contest took place with the idol prophets of Baal, who ate at Jezebel's table, which ended in the destruction of a large number of them. May not this represent that convulsion which inflicted judgment on the Papacy, and espeially on her priests at the revolution in France; after which, the refreshing rains of the Spirit's influence through his word upon this

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and other lands descended, and in the midst of much tares, the pure wheat of the kingdom has sprung up abundantly, and that not by means of the storm, the earthquake, or the fire, but the still small voice of the Spirit's gracious teaching. Afterwards Elijah flies into the wilderness, and travels through it during 40 days, which appears to set forth the office of Elijah, as precursor of Messiah's second advent, when he prepares the way of the Lord.

Now it is remarkable, that although Jehu does not appear upon the stage as king, for many years afterwards, Elijah is commanded at this time to anoint him king; because, as it is conceived, it was about this time that infidelity, which, it will be shewn, Jehu personified, came into manifestation, viz. about the end of the 1260 days. Hazael is also then introduced, and likewise Elisha, all of whom are to take part in some dreadful slaughter, and the last of them is Elisha. If Hazael, king of Syria, describes the Gog of Ezekiel; and if Elisha, the prophet of God, possessed of a double portion of Elijah's spirit, describes our Lord coming in his millennial kingdom; we shall see the powers here appointed to arise, and, as it were, commencing their commission, who shall severally execute the judgments of the last day; corresponding with the Joab, the Shimei, and the Solomon of the type previously considered. It is also probable, that the command to anoint these two kings is here introduced, because, in

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the history, through the weakness of the type, their actions would not occur in precise order of time, as we shall presently see.

Approaching the close of Elijah's life, we are informed of the judgments which befel those who sought to deliver him to his enemy, the son of Ahab. I throw out for consideration, whether this scene may not typify the closing events of the present dispensation. Two companies of the enemies of Elijah are destroyed, and mercy is shewn to the third: so two great conflicts shall take place in the last days; in the one, Babylon, leagued against Christ, shall be burned with fire; in the other, Gog, the antichristian confederacy of Bishop Horsley, shall be slain of the Lord, who will come in flaming fire to take vengeance. And there is evidently mercy reserved for a remnant of this confederacy; those who are left of the nations that come against Jerusalem, go up to worship there, according to Zechariah; and Assyria becomes a third with Israel: Isa. xix. 24. The angel, Jehovah, at length appears to Elijah, to assure him of his protection, and the very next event recorded, respecting Elijah, is his preparation for that most remarkable occurrence, his translation into heaven. So, if the former events set forth the destruction of the enemies of the church, the appearance of the Angel of the Covenant, and the translation of the church on earth, naturally follow; and that translation closes the present dispensation. And it is specially to be observed, that the scene of the prophet's last

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hours in the land of Judæa, was in the portion of Benjamin, where so many glorious events, connected with the coming of our Lord, are to take place. He went with Elisha from Gilgal to Bethel, to Jericho, and thence to Jordan. After passing that river by a miracle, Elijah is carried up by a whirlwind, in a chariot and horses of fire into heaven.

For the better elucidation and confirmation of the position that Elijah was such a type as has been here assumed, two questions may be considered; Why else was Elijah translated without seeing death? He was not the most eminent of the prophets; for Elisha had a double portion of his spirit, yet was not translated. He shewed less courage and intrepidity than many other of the prophets, *e. g.* Jeremiah and Ezekiel, for he fled more than once for fear of his life, and after the last flight was apparently dismissed from his office. The question, "What doest thou here, Elijah?" was followed immediately by a direction to appoint another prophet in his room. He was also a prophet only to the revolted kingdom of Israel, not in Jerusalem, God's chosen residence. But view him as a type of that dispensation which should end, as no other dispensation ever did, or will end, by the removal of the whole body of the church into a glorified state at the same instant, and the reason of the distinction and privilege conferred upon him is evident.

Again, secondly, Why did Elias appear at our Lord's transfiguration? It has been said, because

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he had not tasted death, but had entered already into glory; but if that were the cause, why was Moses with him, who died in Mount Nebo, and not Enoch? Others have said, that these two persons represented the law and the prophets. But a reason may be given for the appearance of these two eminent men, which seems much more satisfactory. Moses was the representative of the church which existed before the first coming of Christ: for this he was more suited than any other Old Testament character; he was the mediator of the first Testament, and that dispensation of sacrifices and ordinances which prevailed from the fall of man to the death of Christ, when it terminated. Elias represents the church which has existed since the first coming of Christ in the present dispensation; and the vision is then intelligible, for these two branches of the church shall comprise the whole number who will be seen with our Lord in glorified bodies at his coming; add to which, the three disciples, who were Jews, would represent the Jewish people, wondering at the sight, and saying, "It is good for us to be here." Thus, the transfiguration represented in miniature, what our Lord promised to his disciples, that they should see, namely, the Son of Man coming in his kingdom.

The earnest desire of the sons of the prophets to search after Elijah, notwithstanding his translation, and the double portion of his spirit on his successor, may represent that backwardness which is shewn to receive a new dispensa-

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tion; and the disposition of the natural man to cleave to the old, which accords best with his long-established habits, attachments, and sentiments.

The life of Elisha contains many circumstances, typical of events, belonging to the dispensation succeeding to that which Elijah shadowed forth; but, for the situation in which he was placed, is dissimilar to those of Solomon's reign. Indeed, he could not become a type of the whole of that dispensation, but only of its introductory acts. He had a double portion of Elijah's spirit, and a great outpouring of the Spirit can alone effect what is predicted concerning the commencement of Messiah's reign.

His first act was to dry up Jordan, and cross it; probably at the very spot where Joshua crossed it; for Elisha came first to Jericho, in the portion of Benjamin. Will not the restoration of the tribes of Israel take place under similar circumstances? (Ezek. xx. 35, 36.) and did not both these eminent men, in passing Jordan, typify that event?

In Elijah's case the destruction of enemies occurred at the close of his life, but it is repeated in Elisha's, that each type may be complete as to its own period, as has been already explained. Whether the creditor coming to take the two sons of the prophet's widow as bondmen, and their redemption by miracle, through the pot of oil, which was increased so as to fill every vessel, relates to the redemption of Israel and Judah by the Lord, because of the elect

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remnant in them, who shall disseminate of the unction it possesses to numerous other elect vessels, either among Jews or Gentiles, are points which may, at least, deserve enquiry. May not also the death and resurrection of the Shunamite's son represent the revival of a seed among the Gentiles in those days, (the receiving of Israel being unto the Gentile world as life from the dead,) after that, by the dreadful convulsions of the termination of the Gentile dispensation, the church should have appeared extinct amongst them.

Elisha goes again to Gilgal of Benjamin, and converts the poisonous fruits of the earth into wholesome food. Why should an occurrence, apparently so insignificant, be left on record? Is it not to be viewed in connection with the typical character of Elisha? and does it not set forth the removal of the curse from the ground, when there should be a new heaven, and a new earth?

Immediately afterwards we find one hundred men fully fed by a miraculous increase of twenty loaves of barley, and some ears of corn; and leaving thereof: this appears to point to the effect of the dissemination of the bread of life in those days. This is followed by the healing of Naaman, the Syrian, which answers well to the gathering of the remnant of the Gentiles into the Jewish church. Naaman desiring some of the earth of Judæa, to form his altar, when he returned to his own land, is a curious fact, confirmatory of this view, for it indicates that

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recognition of the supremacy of the Jewish church, which shall certainly be observed in the millennial state.

We have then set forth in the sacred history, 2 Kings ix. to xiii., the last great judgments on the nations, in a separate series of types; similar instances occur in other places, as I will presently notice. The commission to anoint Jehu and Hazael, which had been entrusted to Elijah, was not to be executed by him, but by Elisha; and hence, perhaps, the disjointed character of the typical representation. Jehu is anointed, and directed to accomplish the Lord's indignation on Ahab's family, and on Jezebel; and effectually did he fulfil his charge. Viewing Jezebel as the Papacy, and the family of Ahab as the temporal power supporting her, the power that overthrew them can represent no other than Infidelity, riding on furiously to his work of slaughter; not only slaying the false prophet, but all his priests and worshippers; not only the reigning monarch, but all his family and his seed. This judgment took place, as it respected the leading characters, in JEZREEL, according to the word of the Lord.

John effected his object under the cloak of a zeal for the Lord. It is probable that Babylon will be dealt with in a similar way. Infidelity has never been backward to assume the garb of a refinement in religion, whensoever it has suited its purpose. Jonadab, the son of Rechab, the steady adherent to his father's institutions, seems to describe the Jew, who is to behold and

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profit by this judgment; for it is predicted by Hosea, that Judah and Israel should be gathered together, and appoint themselves one head, and they should come up out of the land; *(i. e.* the land of their captivity,) for great should be the day of JEZREEL, Hos. i. 11. The overthrow of Babylon must be attended with the termination of the second captivity, the restoration to their own land, and the revival of their worship. Does not the subsequent elevation of Joash, the removal of Baal's altars, and the renewal of the covenant, and the repairs of the house of the Lord, typify these events?

Then follows the account of the attack of Hazael upon Israel, who, in consequence of the anger of the Lord being excited against them, were delivered into his hand, and he greatly oppressed them. So we are told by Zechariah, the judgments which shall fall upon the restored Israelites, owing to their offences against God; namely, that two thirds in the land shall be cut off and die; and that half of the city of Jerusalem shall go into captivity, Zech. xiii. 14; nevertheless, a third part should remain, whom the Lord will bring through the fire to try them, &c. The overthrow of the Syrians was predicted by Elisha at his death; and would have been total, but for the weakness of the faith of Joash; in which the type falls short: but we may look upon this total overthrow to be merely set forth, which closes the life of Elisha, or the preliminary period of our Lord's millennial reign. It must not be forgotten that the touch of

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Elisha's body is described as raising a man from the dead, because it evidently points to the first resurrection.

"As for Israel, the Lord had respect unto them, because of his covenant with Abraham, Isaac, and Jacob; and would not destroy them;" so in the last great battle he will save the remnant of his people from the hand of the invader of Judæa, who is described as Gog, by Ezekiel. But we are informed that Hazael himself met the full chastisement which Elisha had predicted; and which, for the reasons before stated, we may understand to represent the full and final triumph over the last enemies of the church.

Philalethes.—The continuity of the series is certainly striking; and, indeed, the whole propriety seems to turn upon that continuity; for many of the occurrences, taken singly, and out of their order, would scarcely justify having a typical signification annexed to them.

Thraso.—All the events recorded of the children of Israel, from the time of their Exodus to the reign of Solomon, typify the progress of Christ's kingdom, and the settlement of his people in their land, when he shall be manifested in his finished character of "Prince of Peace," Is. ix. 6, "of the increase of whose government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even for ever." That these events are intended for our *spiritual*

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instruction no one denies, since it is written, 1 Cor. x. 11, "All these things happened unto them for ensamples (types); and they are written for our admonition, upon whom the ends of the world are come." But it is not so generally admitted, that in addition to this instruction, derived from understanding them *spiritually*, we may derive instruction, no less important, from understanding them *literally*, and regarding this series of events, as ordained by God, to prefigure the nature and order of those events which usher in his glorious millennial kingdom. Of this extended and complicated series, there is no portion more instructive, nor is there any that bears more directly upon us and our times, than the succession of places in which the tabernacle and ark abode, (sometimes together, sometimes separated,) from the time of Joshua's crossing Jordan, till the dedication of Solomon's temple. Du ing Joshua's wars the ark moved with the camp, as it had done in the wilderness, but when the general wars were over, the great districts being conquered, Joshua divided the land, and the tabernacle was set up in Shiloh, A.C. 1444, the word שלה, in Hebrew, signifying peace, or rest. This Shiloh must not be confounded with the Shilo, Judges xxi. 19, that was שלו, and to the north of Bethel; but this שלה was a little to the west of Gibeon, on the same range of hills, and contiguous to Ramah, Nob, and Anathoth. Abarbanel says, that the Tabernacle here was erected on a more solid foundation than in

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the wilderness, namely, on courses of stone; perhaps inclosed in a house; and that it was, for this reason, frequently called the *house* of God, 1 Sam. i. 7. 24; Judges xx. 31. It was also called, repeatedly, the *temple* of God, 1 Sam. i. 9; iii. 3. 15. Here the tabernacle and ark remained together about 328 years. After which, A. C. 1116, the people send for the ark when going against the Philistines to battle. Israel is discomfited, the ark taken and kept by the Philistines seven months. Being sorely plagued, the Philistines send away the ark, which stops at Bethshemesh, Jos. xv. 10; xxi. 16. The men of Bethshemesh, a Levitical city, being smitten for looking presumptuously into the ark, they send to the inhabitants of Kirjath-jearim, not a Levitical city, who bring it up to the house of Abinadab, on the hill גבעה, and here the ark remains, unless when it went with the host to war, 1 Sam. xiv. 18; 2 Sam. xi. 11, about seventy-one years. Some persons have supposed that there were two arks, the second made expressly to accompany the people to war, and containing only the tables of the law. But there is no Scriptural authority for this, and the important point is not its station at Kirjath-jearim, nor yet its migrations with the camp, *but its separation from the Tabernacle*, and their remaining separate till Solomon *re-united* them in the Temple. It appears to have been customary for the ark to go with the king to battle, and often with the royal army; Saul had it with him, 1 Sam. xiv. 18; it was in

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the field with Joab, 2 Sam. xi. 11; and when David fled from Absalom, 2 Sam. xv. 24, they seem to have carried out the ark as a thing of course, though David sent it back. And the expression, 1 Chron. vi. 31, after that the ark had rest, alludes to this custom of taking the ark to the wars. Kirjath-jearim originally belonged to the Gibeonites, Jos. ix. 17; the tabernacle still remained in Gibeon; but in the allotment of the land, Kirjath-jearim was given to Judah, while all the other possessions of the Gibeonites were allotted to Benjamin; the ark was therefore now in the tribe of Judah, while the tabernacle was in the tribe of Benjamin. During the ark's continuance here, no service, or worship, was held before it, 1 Chron. xiii. 3, "for we enquired not at it in the days of Saul." When David was settled in his kingdom, and had taken the strong hold of Zion, he resolves to bring up the ark, and fix it there. They accordingly remove it from Kirjath-jearim, but in the journey, Uzzah being smitten for touching it, David alarmed, leaves it in the house of Obed-edom for three months. At Kirjath-jearim, Abinadab sanctified his son Eleazar to keep the ark; yet neither here, nor with Obededom, do we find mention of any regular service before the ark; the daily service being continued in the tabernacle at Gibeon all this time. But when they brought it up to Zion, "and set it in the midst of the tent that David had pitched for it," 1 Chron. xvi. 1. "he appointed certain Levites to minister before the Lord," verse 4.

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1 Chron. xvi. 37, "So he left there, before the ark of the covenant of the Lord, Asaph and his brethren, to minister before the ark continually, as every day's work required;" verse 39, "and Zadock the priest, and his brethren the priests, before the tabernacle of the Lord, in the high place that was at Gibeon, to offer burnt offerings unto the Lord, upon the altar of the burnt offering continually, morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel." The tabernacle at Gibeon was therefore the established place of worship, and continued so till Solomon's days, and notwithstanding the absence of the ark, God continued to honour the tabernacle with his presence, 2 Chron. i. 3; "so Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses, the servant of the Lord, had made in the Wilderness; and Solomon and the congregation sought unto it, verse 7; in that night did God appear unto Solomon." In the ark which David had brought up to Zion, 2 Chron. v. 19, "was nothing, save the two tables which Moses put therein at Horeb;" the brazen altar, and all the vessels of the sanctuary, remained with the tabernacle at Gibeon. After David had placed the ark in the tabernacle he had pitched in Zion, he was tempted to number the people, and saw the destroying angel standing by the threshing-floor of Ornan, the Jebusite, 1 Chron. xxi. 15: he built there, ver. 26,

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"an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt offering. When David saw that the Lord had answered him by the threshing-floor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of the Lord, which Moses made in the Wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon. But David could not go before it to enquire of God; for he was afraid, because of the sword of the angel of the Lord. Then David said, this is the house of the Lord God, and this is the altar of the burnt offering for Israel." Then he called for Solomon, his son, and charged him to build an house for the Lord God of Israel, 1 Chron. xxi. 28; xxii. 1. 6; in this place Solomon built the Temple.

It is a task of some difficulty to trace with certainty these several removals of the ark, and still more so to ascertain how long it remained stationary at each place. There were several places called Bethel, (House of God,) from their sanctity, or from being the station of the tabernacle, and many called Geba, or Gibeah, from their *hill situation.* Again, the same place was called by different names, at different periods, and sometimes called, indifferently, by several names at the same period. These changes of nomenclature can only be detected and adjusted by a very careful comparison of Scripture with Scripture, and the neglect of it has been a plentiful occasion of

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confusion in every commentary with which I am acquainted. Gibeon was very near to Jerusalem, about five miles to the north, a very strong position in that hilly district. It was latterly called Gibeah, and had suburbs to the east, called Gibeah in the field, (which was, probably, the Gibeah of Saul.) To the north west, or west of Gibeon, was Ramah, the residence of Samuel, and where is still a chapel dedicated to him. Shiloh was close to Gibeon, on its south western side. Nob and Anathoth, or Anathoth Nob, were contiguous villages, at the southern foot of the hill, on which Shiloh stood. The situations of Gibeah and Ramah are shewn in Judges xix. 11. The Levite is journeying from Bethlehem, (which lay south of Jerusalem,) and the day was far spent when they were by Jebus; he refuses to lodge there, but resolves to pass on to Gibeah, or Ramah; 13, and the sun went down upon them by Gibeah. The same history proves, that close to Gibeon were two high ways, xx. 31, "one of which goeth up to the house of God, (Bethel, or Shiloh,) and the other to Gibeah in the field;" and the Shilo of xxi. 19, is far to the north in the tribe of Ephraim.

Nob lay in the way from Gibeah to Gath; for David passed it when escaping from Saul, 1 Sam. xxi. Saul destroys Nob for giving arms and food to David. Abiathar alone of the priests escapes to David. He afterwards conspires with Adonijah against Solomon, and is, in consequence, sent to his own fields at *Ana-*

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thoth, 1 Kings xi. 26. In the same neighbourhood, a little to the north of Gibeah, was Mizpeh, about midway between Gibeah and Michmash. When Baasha came against Asa, 2 Chron. xvi., he built Ramah, to blockade Jerusalem; and when he retreated, they carried away the stones thereof, and built therewith Geba and Mizpeh, 6. Again, 1 Sam. vii. 7, the Philistines came up against Israel at Mizpeh; they are discomfited, and Samuel raises his Ebenezer between Mizpeh and Shen; but Shen is the Seneh, 1 Sam. xiv. 4, whose forefront was southward, over against Gibeah; while Borez, the other rock, was situated northward, over against Michmash.

With David a new era in the revelation of God's purpose begins. Not only was his whole life a typical history of the church, but the promises, which before had been general, both in their object and their terms, become now particular and precise; and to this period, all the succeeding prophecies revert, as the root of that plant of renown which the Lord shall raise, Ezek. xxxiv. 29; and the beginning of that golden clue, which, from David to Christ, and onwards to the future David, becomes our guide through the labyrinth of time, and our memorial and proof that the testimony of Jesus is the spirit of prophecy. Round the name of David all the promises cluster. Prophets and Apostles exulted "in the sure mercies of David." Christ was the root and offspring of David. He appeared in transfigurated glory as the "Beloved,"

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or David, and shall return again to build the tabernacle of David, and fill the throne of David. These considerations impress on my mind the necessity of endeavouring to ascertain, wherefore the name of David is thus connected with all that is most important in the past history or future expectations of the church, and I find in the promises made to him, the germs, not only of the Gospel dispensation, but of the future everlasting dispensation. These, implanted in the soul of David, effloresced in the Psalms to that luxuriance and fruitfulness which have made them the delight and nourishment of all succeeding ages of the church, and they do also, when rightly understood, throw the clearest and steadiest light on the unaccomplished purpose of God. The deepest impression seems to have been made on the mind of David, by that promise recorded 2 Sam. vii. 1 Chron. xvii. On receiving it, he went in and sat before the Lord, (probably in the tent pitched for the ark,) and, overpowered with admiration and gratitude, exclaims, "Who am I, O Lord God?" and lost in wonder, reiterates his surprise, 19, "Is this the law of the man Adonai Jehovah?" To the promise then given he clung for the rest of life; it is this especially which pervaded his last words, and the hope of whose accomplishment, though distant, was "all his salvation and all his delight," 2 Sam. xxiii. 2. "The God of Israel said, to me spake the rock of Israel: He who prevails (ruling, triumphing) in man (human nature, flesh) is the Just One (righteous), prevailing in

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the fear of God (heard in that he feared). And like the light of morning at sunrise; a morning unclouded with splendour, with maturity (timely showers) a spontaneous product (springing grass) from the earth. Though not such is my house with God, yet an everlasting covenant he hath established with me, ordered in all things and sure, still all my salvation and all my delight, though it is not made to branch forth." In these dying words he declares to what his faith was directed, even "the righteous branch whom the Lord shall raise up unto David in the last days," Jer. xxiii. 5; xxxiii. 14; Isa. iv. 2; Zec. iii. 8; vi. 12.

On examining this remarkable prophecy, we find in this short compass, that it both alludes to the most striking of those passages in the Psalms, which declare the future triumphs and glories of the Messiah, and also embodies the leading ideas which subsequent prophets have taken up and expanded and explained, and to which the Apostles constantly appeal in proof of their doctrine. This prevailing in the human nature, באדם, is parallel with Ps. lxviii. 18; Eph. iv. 8, where, bursting the bands of death, and leading captivity captive, he does openly triumph in human nature, and in it receives gifts, to qualify man "for the abode of Jah Elohim." His title of Just One, not yet branching forth, looks on to the time when a righteous "branch shall grow up unto David, and a king shall reign and prosper and execute judgment

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and justice in the earth; in whose days Judah shall be saved and Israel shall dwell safely, and whose name shall be called the Lord our Righteousness," Jer. xxiii. 5; xxxiii. 16. The "light of the morning at sunrise," is that resurrection morn when the Sun of Righteousness shall arise with healing on his wings, Mal. iv. 3, at which time also the Jewish church is called to "Arise, shine, Isa. lx. for thy light is come and the glory of the Lord is risen upon thee." 3. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." 19. "The Lord shall be unto thee an everlasting light, and thy God thy glory." 20. "Thy sun shall no more go down; the days of thy mourning shall be ended." At the same time is "the everlasting covenant established," "the new covenant with Israel and Judah," Jer. xxxi. 31. "The covenant of peace," Ezek. xxxiv. 25; xxxvi. 26. "The everlasting covenant, Isa. lv. 3, even the sure mercies of David." David's faith in these promises made them "all his salvation and all his delight;" he knows the might of him "whose arm shall bring salvation," Isa. lxiii. 5, and rests with delight on the Hephetz of his own Hephzibah, Isa. lxii. 4. "Thy salvation cometh; behold his reward is with him," 11. From the whole we perceive the full force and sum total of the expression, "sure mercies of David," Isa. lv. Acts xiii. The Psalm preceding these last words of David, 2 Sam. xxii. 51; Ps. xviii. 50, had recorded the

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salvation and mercy promised to him; lxi. 7, does the same; lxxxv. 7, 10, also. But in lxxxix. the mercy and faithfulness of the Lord form the burden of the whole Psalm; a covenant established as the heavens, and strong as the arm of the Lord. The Psalm begins with praising the mercies of the Lord, in the covenant he has made with David, whose throne shall be built up to all generations. The security for this is the almighty arm of the Lord, often shewn in times of old, but the special mean for effecting it is the shield of the Lord and our King, the Holy One of Israel; help is laid on one that is mighty גבור. Isa. ix. the Holy One חסיד, exalted, and chosen out of the people; the true David, anointed with holy oil, who alone can cry, "Thou art my father, my God, and the rock of my salvation." 27. Also, "I will make him my first born, higher than the kings of the earth; my mercy will I keep for him for evermore, and my covenant shall stand fast with him; his seed also will I make to endure for ever, and his throne as the days of heaven." 36. "His seed shall endure for ever, and his throne as the sun before me; it shall be established for ever as the moon, and as a faithful witness in heaven." And though the house of David have now forsaken the law of God, and their transgressions are visited with a rod, and their iniquity with stripes, yet shall not the promise of mercy be void, nor the faithfulness suffered to fail, but the Lord shall yet remember his former loving kindnesses which he sware unto David in his truth.

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49. And take away the reproach of his enemies wherewith they have reproached the Lord's dealings with his anointed.

I cannot quit the history of David without noticing the "tabernacle of David," so often spoken of in the Prophets, and referred to in Acts xv. 17. I am fully persuaded that the whole history of David is more minutely typical than is generally supposed; and in the promised restoration of the tabernacle of David, I expect to find a gradation and an order preserved, similar to what is recorded on its first erection. To ascertain the order, I refer to 2 Sam. vii.; 1 Chron. xvii. where David is represented as firmly established on his throne, and when his fame went out into all lands, and the Lord brought the fear of him on all nations, 1 Chron. xiv. 17. At that time David made him *houses* in the city of David, 1 Chron. xv. 1. And 2 Sam. vii. "it came to pass, when the king sat in his *house*, and the Lord had given him rest from all his enemies round about," then the desire arose in his heart to build an house for the Lord. This desire the Lord doth not allow him to accomplish, but, at that very time, gives him that great and special promise, 2 Sam. vii. 11, "also the Lord telleth thee, that he will make *thee* an house; and when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee: he shall build an *house* for my name, and I will establish the throne of his kingdom for ever." We have here three distinct periods, three successive houses,

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First, The *houses* or palaces of the kingdom of David, pertaining to the royal estate.

Second, David's own *house* or family. "He will make thee an house," personal and special to David.

Third, The *house* of the Lord, to be built by that prince whose throne should be established for ever.

Now turn to the clearest of the Prophecies of restoration in Amos ix. 11, quoted Acts xv. 17; I will raise up the tabernacle of David that is fallen, and close up the breaches *thereof*, מרציהן, and I will raise up *his* ruins הרסתיו, and I will build *it* בניתיה, as in the days of old. Here we have three pronouns; the first, feminine and plural, "thereof;" the second, masculine and singular, "his;" the third, feminine and singular, "it;" which have all three been, by all the commentators I have seen, referred to the same substantive, with the superficial remark, that the Hebrew syntax is not tenacious of number and gender! This I can by no means allow; and think that such a variation is not accidental irregularity, but that it has a meaning which I shall now endeavour to point out. Adverting to what I have stated above, of the three degrees in that complicated type of the millennial kingdom, which the joint histories of David and Solomon present, and all becomes clear and satisfactory. The feminine plural will then agree with palaces, ארמנת, Amos vi. 8, "hate his palaces." The masculine singular will agree with the house בית of David. The feminine sin-

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gular with the government קשרה or kingdom מלכות, denoting that reign of the Prince of Peace, of whose government and peace there shall be no end, Isa. ix. 7, to typify whose priestly reign required the combination of David, Solomon, and the temple, for "in mercy shall the throne be established, and he shall sit upon it in truth in the tabernacle of David," Isa. xvi. 5, the tabernacle being that pitched for the ark on Zion, which shall be the situation of both throne and temple in the last days, Zech. vi. king and priest. An attention to the same expressions in other prophecies, confirms the above view. In Isa. lviii. 12, the same two words are used to express the "repairer of the breach, the restorer of paths to dwell in." It is also precisely a reversal of Isa. v. 5, "I will break down its wall;" here, "I will wall up its breaches." The passages of raising up the ruins are very numerous; but Jer. xxxiii. 7, will suffice: "I will cause the captivity of Judah and the captivity of Israel to return, and I will build them as at the first." 10. "Again there shall be heard in this place the voice of them that shall bring the sacrifice of praise into the house of the Lord." 17. "David shall never want a man to sit upon the throne of the house of Israel." 20. "If you can break my covenant of the day and my covenant of the night; then may also my covenant be broken with David my servant, that he should not have a son to reign on his throne." From the concurrent testimony of prophecy, it seems now agreed on by inter-

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preters that there will be first a partial restoration of the Jews in an unconverted state, answering to the closing up the breaches of Jacob. That they will in this restoration be attacked by Gog and Magog; brought to great straits; and then Christ will appear for their deliverance, answering to the raising up his ruins. That this interposition is followed by their conversion, and brings in the Millennial reign; answering to building it as in the days of old. But a type never perfectly represents its antitype, nor can it hold in all respects; if it did it would be no type, but the thing itself. Christ's peculiar glory consists in uniting those several qualities in himself, and performing those several exploits in his own might, which needed many distinct types to shadow forth, and many distinct actions to represent; which thus separately are but feebly pourtrayed, and collectively, not even attempted, save by that arch device of Satan and mystery of iniquity, who has stolen and profaned every attribute of the Lord, the man of sin, the antichrist of Rome, who is even now gathering force to confront his great antagonist, and shall perish with his crew in Armageddon. Ezek. xxxvi. 36; Isa. xlix. 19; Jer. xxiv. 6; xxxi. 4; xxxiii. 7; xlii. 10. So here David reigned on Mount Zion, and to the tent which he had pitched there was the ark brought up; but it was kept distinct from the tabernacle, and both necessarily distinct from the temple till it was built for their reception, and this temple

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was built on Mount Moriah, by Solomon. Now the future temple shall be built on Mount Zion; the ark must be transferred there when its temple is prepared, and therefore till that time, it rests on the symbolical Zion, waiting for the manifestation of him, who is both David and Solomon, both Zerubbabel and Joshua, who shall wear both crowns, both king and priest, who shall build the temple of the Lord, and shall bear the glory, and shall sit and rule upon his throne, and shall be a priest on his throne, and the counsel of peace shall be between them both; a priest for ever after the order of Melchizedek.

Isocrates.—We have frequently observed, that God so arranged and overruled the circumstances of the lives of Abraham, David, and others, as that their histories, and the language they were influenced to make use of, should supply a rich fund of application to the experience of all the elect people of God in every age. This is what makes the book of Genesis, and book of Psalms, as strictly and personally applicable now as they were when first written.

A similar remark may be made concerning the providence of God over the nations of Israel and Judah. Their histories were so arranged and overruled by the God of all the earth, as to supply a counterpart, or sort of rehearsal, upon a small scale, of the fore-ordained histories of the nations of Christendom. And the language which the prophets were taught by the Holy Ghost to use, respecting Israel and Judah, is

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most truly applicable now to the nations of Christendom. Thus in the Old Testament, we have a language supplied for God's dealings with the nations of Christendom; and thus, whether as sinners, or as Englishmen, whatsoever things were written aforetime were written for our learning.

Israel, for her abominable idolatries, had been severely scourged in the righteous providence of God. Intestine broils had led to the cutting off of one royal family after another; Samaria had been visited by famine; at last an invading army, under Shalmanezer, was raised up, and commissioned by the Lord of Hosts, to sweep through the whole kingdom of Israel, with the besom of destruction. Thus were the ten tribes visited with the national plagues of the wrath of God. For nations having no existence *as nations* in eternity, must receive their *national* rewards or punishments in time; this not interfering, however, with the eternal salvation or damnation of the individual inhabitants of those nations.

After Israel's national calamities had come upon her to the uttermost, Judæa was still preserved in prosperity, chiefly, as it appears, because she adhered to the royal dignity of the family of David, to whom the promises of God's favour were made. Her kings continued to be of this family in unbroken succession. She had diverse warnings in the history of her sister Israel, and in the language of her own prophets. And for a season she took warning, and served

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the Lord her God. Invading armies attempted her destruction, encouraged by their success elsewhere. The great Assyrian, the conqueror of Israel, came up against Judah, and sent an insulting letter to Hezekiah the king. (Isaiah xxxvii.) Hezekiah appealed to the Lord God of his fathers, and Judah was preserved from the various heavy judgments which befel Israel. Soon, however, she proved ungrateful, and committed the very evils for which Israel had been so signally punished. The example of her fallen sister was lost upon her. The expostulations of her own true prophets were disregarded. The anger of the long-suffering God was incurred; and the time drew near when she was to drink the cup of bitterness of national degradation.

At this time Jeremiah lived, and prophesied according to the purpose of God revealed to him in 1. 4. 5—10. 17—19. In chap. xiii. the Lord desired him to take a girdle; to wear it for a considerable time; not to wash it; and then to bury it in a hole of the rock by the river Euphrates; after a while to take it out, and behold it was spoiled and rotten (1—7). This was a sign that the Lord was going to spoil Judah (9). The prophet is then told that God is going to make the whole nation drunk with stupidity (13), so that while they thought they were getting more and more enlightened every day, they should in fact be getting more and more stupid every day (16); that the king should be humbled (18); that he should be answerable for the flock over which God had made him shep-

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herd (20, 21); that the nation was so steeped in iniquity, that it was as impossible to cleanse it as it was to wash a black-a-moor white (22, 23), and that all this should come to pass because they had forgotten God (25. 27).

The Lord then shews the prophet a picture of a famine that should come upon them; upon which, the prophet intercedes for the people, and reminds the Lord that he has his worship established amongst them: but the Lord will not relent. The prophet then excuses the people, and says, that the prophets have told the people that no judgments were coming upon them; that they had nothing to fear; and that therefore the prophets are to blame, and not the people (xiv. 13). God declares, that all the prophets who prophesied that no judgments were coming were liars, and telling nothing but a deceit of their own hearts (14), and that the prophets should be severely punished for the same (15); that even Moses and Samuel should not prevail to make God save the nation (xv. 1); and the prophet concludes by lamenting, that instead of the people taking warning by his counsel, they abuse him, curse him, and call him quarrelsome, and no lover of peace and quiet (10). The Lord consoles him by promising him safety in the midst of the destruction that is coming (11). The prophet then prays to God to avenge him of his slanderers and persecutors (15), and the Lord encourages him to stand aloof from them; and that though they shall fight against him, they shall not prevail against him; that he shall be

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as God's mouth to them, and that God himself will save him out of the hand of the terrible (19, 20, 21).

All this language, and all the circumstances connected with it, are, as I have said, of transferable application to Christendom, and ought to be adopted now by the ministers of God's word in this our land.

Look on Christendom as the fourth empire of Daniel, and as designated characteristically by Israel and Judah. Israel representing the idolatrous, that is, the Papal nations; and Judah representing the nation which protested against that idolatry, and clave to the pure spiritual worship of the only true God, that is England.

As Israel of old, because of the golden calves and idolatrous altars which Jeroboam had set up, was severely scourged in the righteous providence of God, so the Papal nations of Christendom, because of this idolatrous worship of a consecrated wafer, and of a deified virgin, and saints without number; and because of their antichristian allegiance to a priest upon a throne, arrogating to himself the attributes of the infallible sin-forgiving God, and usurping the authority of the Messiah over the nations, have been severely scourged in the righteous providence of God: intestine broils, treasons, and massacres, have marked their history; and they have every one been made the theatre of foreign invasion and most bloody wars. God raised up Napoleon, the great antitype to the Assyrian, to sweep across the length and

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breadth of them with the besom of national destruction; insomuch, that it became proverbial of him, that crowns were his playthings, and that he moved kings as children do puppets.

Fearful, unspeakably fearful, have been the judgments of God upon the Papal nations. Their cities have been turned into barracks; the corn fields and vineyards into encampments; their houses have been plundered; their children torn from their arms to feed the fangs of war; their wives and daughters made a prey before their eyes to the lust of a ruthless soldiery. National calamities to the uttermost have been poured upon them.

During these fearful inflictions of Divine justice upon the Papal nations of Europe, and for a century preceding, behold our modern Judah has been preserved in prosperity. Neither famine, nor pestilence, nor civil war, nor foreign invasion, have cast the fair symmetry of England in the dust, since the day that she settled her national protest against the Papacy. She prospered, therefore, and her renown went forth for her beauty, because of the comeliness which the Lord her God had put upon her. The great conqueror of the Papal nations attempted to invade her, but he soon found that his commission did not extend to the nation which God protected. While he confined himself to the Papal nations, against whom Jehovah had raised him up, his sword was invulnerable; but when he turned it against the shield of England, God's witness, he found it had no edge:

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he assembled his army, indeed, on the shores, and swore by his God that it should invade us, as Sennacherib did Judah, but he was never allowed to place a foot there: and when he attempted to carry his threats into execution, and invade over land the Eastern possessions of England, (for that was the true secret of his Russian expedition,) God nipped his spear with his frost, and caused the broken fragments to fall back upon the owner. England was preserved for her protest's sake, and the great scourge of the Papacy was given into her hands a captive.

Meanwhile she has been fast proving ungrateful for her blessings. She has been ascribing them to her wisdom, to her commerce, to her insular situation; to her mechanical improvements, and the consequent prodigious increase of her manufactures—to any thing rather than to her protest against the Papacy. And as she has been gradually acquiring confidence in this opinion, that her national prosperity has been wholly independent of her protest, and independent of God; so now she seems to think that her prosperity will remain, yea, and increase, after her protest has been withdrawn. The example of her sister nations in Europe, seems to be thrown away upon her. The warnings of the Holy Scriptures, and of the Reformers, and of the Martyrs, and of the few faithful witnesses who have been, and are still set for the truth in her, seem to be utterly disregarded. She appears to be on the point of

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making common cause with the apostacy, and, of course, of braving the final anger of a long-suffering God. The time is at hand, when she must drink of the cup of bitterness, which was so long in the hands of the continental nations, the cup of national degradation.

It is now, therefore, that all who are endued with the Spirit which was in Jeremiah, all true witnesses for God, must speak out, unabashed by the infidel clamour of religion having nothing to do with politics; for though it is true that a man may be a Christian without being a politician, yet to deny that God regards the established religion of nations, and to assert that He makes no national distinction between those nations which worship him in truth, and those who worship him falsely, is to deny his overruling providence, as well as his revealed purpose, and is, therefore, infidel. But England will not hear. She is too far gone. The wound is incurable. Her men of influence are too deeply tainted with infidelity. Having only the grounds of political expediency, and the abstract rights of man to argue upon, all the arguments are in favour of our giving up our protest against the Papacy. The revealed purposes of God being no longer the avowed basis of our legislation, it appears, of course, profoundly absurd in the eyes of our enlightened legislators, to make any allusion to God as caring for England, or to maintain, at any political inconvenience, or risk, a protest which has only for its object to secure the favour of God. To

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talk of God sending war, a pestilence, or famine upon an idolatrous nation, and perpetuating, in the mean time, peace and prosperity to a nation, which protests against the idolatry, is now considered as the wild raving of a fanatical fever. While to ascribe all such things to chance, or to the wisdom, prudence, foresight, and diligence of man, is considered sober, rational, and sensible.

"*Therefore thus saith the Lord* God of England, *after this manner will I mar the pride of* England *and the pride of* London. *This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after* other objects of worship, their constitution, their commerce, their manufactures, their education, their religious societies, *to serve them, shall even be as the girdle* of Jeremiah that was rotten and *marred in the hole* by the river *Euphrates. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me all* Christendom *and all* England, *saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory; but they would not hear. Therefore thou shalt speak unto them this word: Thus saith the Lord God of* Christendom, *every bottle shall be filled with wine, and they shall say unto thee;* well what of that? there is nothing very wonderful in a bottle being full of wine; *do we not certainly know that every bottle shall be full of wine? Then thou shalt say unto them, thus saith the Lord, Behold I will fill all the inhabitants of this land,*

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even the kings that sit upon the throne of the House of Brunswick, *and the priests, and the prophets, and all the inhabitants of* London *with drunkenness; they* shall be as insensible to sound reason as drunkards are; and all their desire shall be for an increase of that with which they are already intoxicated. *And I will dash them one against another, even the fathers and the sons together, saith the Lord;* they shall see whether religion has nothing to do with politics, and whether it is possible to preserve the bonds of society together when all fear of me is removed. *I will not pity nor spare, nor have mercy, but destroy them.*

"*Yet,* nevertheless let us say to them, *Hear ye, and give ear; be not proud, for the Lord hath spoken. Give glory to the Lord your God before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light he turn it into the shadow of death, and make it gross darkness.* You call this an *enlightened* age, you are seeking for light independent of Christ, who is alone the true light that lighteneth every man, and the light you are following is an infidel light, which, like a will-of-the-whisp, will only entice you on into the darkness of hell. *But if ye will not hear it, my soul shall weep in secret places for your pride;* in public I will warn, but in private I will perform the only part left for a true patriot, *I will weep for your pride; and,* if it be any token of the strength or sincerity of my feeling, *mine eyes shall weep sore, and run*

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down with tears, because the Lord's flock is carried away captive of the devil at his will.

O for some one to "*say unto the king and to* his ministers, *humble yourselves, sit down; for your principalities shall come down, even the crown of your glory;* your choicest *cities* shall be *shut up, and none shall open them;* Britain shall be humbled, it shall be wholly humbled. *Lift up your eyes, and behold them that* are coming against it. *Where is the flock that was given thee, thy beautiful flock?* Oh what a question to be asked by God of the king and rulers of a nation! *What wilt thou say when he shall punish thee? And if thou say in thine heart, wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.* To such a pass of evil is every condition of society arrived that it cannot be remedied. *Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness; this is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me;* that I separated you from the apostate papal nations of Christendom; *and trusted in falsehood,* in your own political sagacity. *Therefore will I discover thy skirts upon thy face, that thy shame may appear.*

But they will laugh at this; Napoleon is dead; the Emperor of Russia is otherwise employed; our naval superiority will always

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protect us. Another mode of destroying a nation is pointed out in the following chapter. God can withhold the rain, or send much; and command the clouds that they drop no dew, or that they pour forth torrents; when two millions of starving labourers are stalking up and down the land, who have been taught by their rulers that religion has nothing to do with politics, from which lesson they will not be slow to draw the fair deduction, that religion has nothing to do with any other social tie; will political sagacity save the land from being one universal scene of pillage and confusion? We might indeed intercede for the people as Jeremiah did; and say, '*O Lord, though our iniquities testify against us, do thou it for thy name's sake; for our backslidings are many, we have sinned against thee. O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land; and as a wayfaring man that turneth aside to tarry for a night? thou* hast taken up thine abode in England by establishing thy true worship in it; thy word has free course amongst us, so that it is proverbially the land of Bibles; more priests speak in thy name every Sabbath to this people, than to any other people of the same number; and those silent preachers, tracts, and books, are multiplied without number. *Why shouldest thou be as a man astonished, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not.*

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"Thus saith the Lord unto this people; thus have they loved to wander, they have not refrained their feet; therefore Jehovah doth not accept them, he will now remember their iniquity, and visit their sins. Then said the Lord unto me, Pray not for this people for their good.

"Then said I, Ah, Lord God, behold the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. It is not the fault of the people; spare them; it is the fault of their teachers, who have told them that no judgments shall come upon them for abolishing the test of fellowship with thy Son, for all delegates of thy authority; who have told them that Jehovah does not regard the religious creed of nations; that kings do not derive their power from thee but from the people; that the education of their youth need not be founded on the knowledge of thee, and of thy word; that brotherly love should make them unite with Infidels, Socinians, Popish apostates; and that to deny all this is to shew 'a bad spirit,' and to 'have peculiar views;' it is the fault of their Evangelical preachers, and Religious Magazines, who have taught them all this, and not the fault of the people.

"Then said the Lord unto me, the prophets prophecy lies in my name; I sent them not, neither have I commanded them, neither spake unto them; they prophecy unto you a false vision, and divination, and a thing of nought, and a deceit of their heart: therefore, thus saith the Lord, concerning

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the prophets that prophecy in my name, and I sent them not, yet they say, judgments *shall not be in this land: by* judgments *shall those prophets be consumed, and the people to whom they prophecy shall be cast out in the streets of* London, *because of the* judgments; and *they shall have none to bury them, their wives, nor their sons, nor their daughters; for I will pour their wickedness upon them,* 14, 15, 16.

"*Who shall have pity upon thee,* O London? *or who shall bemoan thee? or who shall go aside to ask how thou doest? Thou hast forsaken me, saith the Lord, thou art gone backward, therefore will I stretch out my hand against thee, and destroy thee: I am weary of repenting.* HER SUN IS GONE DOWN WHILE IT WAS YET DAY. XV. 5, 6, 9.

"*Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury, yet every one of them doth curse me,* 10. Yet thus it must be; whenever the time comes for England to go down, they who shall be found bearing witness for God, will be treated exactly as Jeremiah was treated by the Jews, before the destruction came upon Judah.

Anastasius.—A great practical lesson is inculcated to us by that part of the national history of Judah, in which she appears as the last portion of the Jewish nation, wherein the true worship of God was preserved, before an end was put altogether to that dispensation by her destruction. Britain is the last portion of

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Christendom in which a true church has been established, and kept up a protest against the mimic church, the Synagogue of Satan, the Popish Apostacy. Judah is every where charged with not taking example by that which had befallen her sister Samaria. As early as Isa. xxviii., where the prophet pronounces a woe upon Ephraim, in which the nation should be overwhelmed by the storm which God was about to raise up upon it, it is said of Judah, "they also have erred—they are in vision, they stumble in judgment;—wherefore hear the word of the Lord, ye scornful men, that rule the people which is in Jerusalem;" and they are told that though they think themselves secure, they shall also fall. In Ezekiel xxiii., under the figure of two sisters who had both committed adultery, Judah is declared to have been the worst in practice, though she had preserved the true temple service; and thus the neglect of their duties by the clergy of the Church of England is, probably, greater than that of the Popish clergy, although they have preserved a more true basis of worship in their doctrines. See also Ezekiel xvi.

It is then an additional aggravation of the Apostacy of England, that she has seen the fate which has befallen Constantinople and Rome, but has not taken warning, even as Judah did not from the fate of Samaria. Mr. Croly, in his preface to his work on the Apocalypse, has furnished us with proofs of God's dealings with ourselves on the same account. The crime of

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the Evangelicals, in uniting with infidels to deny the kingship of Christ, is fearful; for to say that the State is to encourage the professors of all creeds equally, is to say that the king does not reign for Christ, and is not invested by Christ with power to be made use of solely for him; that is, for his church; his body which is on the earth. To say that the Papists ought to exercise part of the kingly office, is to say either, that an enemy of Christ, and an apostate from him, can act for him; an absurdity as great as it would be to say, that an officer from the besieging army of the enemy, ought to mount guard upon, and take a command in, the besieged citadel; or else to deny that popery is the apostacy, and themselves members of a true church. Mr. Thorp, an eloquent Dissenting minister of Bristol, justly says, "We daily see the unhallowed coalition of the Atheist, and the minister of the Gospel, each advocating upon principles, distinct as they would have us believe, and yet equivalent, if we may judge by the folly and presumption with which they are characterised in common, the same monstrous absurdity. The object of their officious benevolence, the more consistent Catholic, regards them both with hatred and contempt; and in spite of them, refuses to admit the accuracy of any one principle on which their good natured stupidity is founded, though he gladly avails himself of the offer, which a principle totally inadmissible on his own scheme has prompted. The two former obstinately maintaining, in spite of the ob-

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stinate conviction of the latter, that he and his religion are changed; while he is forced to yield to a point in his own favour, though opposed to his creed, with a plea in his mouth, for the perpetuity of his own unchanged and unchanging system." A charge of falsehood, and of prophecying lies, is constantly brought against the clergy of Israel and of Judah; the question then is, as there were two sets of clergy, one predicting one thing, and the other predicting another thing, which were prophecying falsely, and in what did their falsehood, with which they were deceiving the people, consist? In every instance it consists in predicting the increasing prosperity of the nation, and in denying that God's judgments are coming upon it. Upon this point, then, I take my stand; and I have no hesitation in pronouncing every man to be an infidel, and to be prophecying lies to the people, whether he be called worldly, or Socinian, or Evangelical, or by the name of any other sect, who says that God's judgments will not come upon this land for discontinuing its protest against Popery. Oh never did the world produce such a confederacy of Infidels, Evangelicals, and Apostates, glossed over with a mass of cant about Bibles, and tracts, and missions, and education, and liberality, and talk, empty talk, about religion, as has now been brought forth out of Protestantism. It is the Evangelicals in their speeches, and religious magazines, who have caused the people to err in judgment in this matter more than all the infidels that ever

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existed; for the infidels never had that influence over the people in England which they had in France; the English being a phlegmatic people, it was necessary that the Devil should introduce infidelity under the mask of religious sanctimoniousness. The case of Evangelicalism in England is exactly that of Pharisaism in Judah, in every particular; they have been casting out trifling impurities, in little matters of anise and cummin, by their societies, and have themselves brought in a system of infinitely greater evil than that which they have remedied: "when the unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none; then he saith I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished: then goeth he, and taketh with himself seven other spirits, (the perfection and consummation of wickedness) more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." EVEN SO SHALL IT BE ALSO WITH THIS WICKED GENERATION.

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CONVERSATION THE SIXTEENTH.

What Light is thrown, upon that part of God's purpose which is yet unaccomplished, by the Prophecies given and referred to in the Gospels and Acts?

Philalethes.—The purpose of God being laid in Christ before the foundation of the world, necessarily assumed a form or character in consistency with which all his acts were done, and therefore we should be prepared to expect that the prophecies referred to by our Lord in the Gospels, and by the Apostles in the Acts, would not only relate to events prior to, but subsequent also to the days of his humiliation.

Anastasius.—This is, undoubtedly, legitimate reasoning, and consistent with the fact. But the commentators, and superficial readers of the Bible, as well as all others, who distort the plain words of God, in order to force the accomplishment of the prophecies given before the days of his humiliation into that event, make the greatest confusion, and even absolute nonsense, of many of the quotations from the Old Testament cited in the New. The prophecies in the Old Testament, which relate to the first Advent, bear no proportion whatever to those which relate to the second.

Aristo.—The purpose of God being, as *Philalethes*

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has observed, laid in Christ before the foundation of the world, all things which have been done by God have been done by Christ and for Christ, and he is before all things; that is to say, as I understand this mystery, that God from the beginning of his coming into action, to create things out of himself, did assume to himself a form or character in consistency, and, as we say, in keeping, with which all things should be spoken and done. This form or character which he assumed, and whereof every thing bears the stamp, was the form of Christ, or God-man, and that, not in the estate of humiliation, but in the state of exaltation, the risen God-man. For Jesus was not declared with power, until the resurrection from the dead, which proved him to be both Christ and Lord; and as such he will not be manifested until God shall bring him again into the world; when the great purpose having attained its first end of bringing in the Christ, shall proceed to unfold itself in the blessedness and obedience of the creatures, and, perhaps, in acts of new creation for ever and ever. If this be the true account of the purpose of God, it will follow that the mystery and the end of nothing is understood until its bearing upon the risen God-man is perceived and unfolded. How then does it help to express him? What portion of his fulness does it contain? What does it add to the idea which we have already received? What fragment of the great Perfect One is it, and what place amongst the rest shall it have in the great recapitulation

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of all the "*membra disjecta*" which float over the great sea of time? For be it assured to us all, that he only is a wise man who hath understood the relation of things to him in whom is hid all the treasures of wisdom and of knowledge.

Of this purpose it is the unaccomplished part, (by far the greatest and the more excellent,) concerning which we have undertaken to exercise our souls together in diligent meditation; and the portion of this great subject to which your question relates, is the light cast upon it by the Gospels, and the Acts of the Apostles. Before entering upon which, you will permit me, in a few words, to recapitulate from the beginning the things upon which we have already discoursed together, concerning the earlier parts of revelation. Adam, in his first estate, was the perfect type of the risen God-man, when he shall have attained to his immutable form, and standing as the head of all creation; but Adam, in that estate, contained only the type of the recapitulated Christ, and taught nothing concerning the way, the strait gate and narrow way of humiliation and suffering through which he was to attain his dignity. To tell the tale of his trials and sorrows, it was necessary to break that noble creature into parts, and build him up again. For Christ was, in the purpose of God, the Lamb slain, before he was to become the Lion of the tribe of Judah; the man of sorrows, before he was to become the King of Glory. When the fall had brought man into death and the dominion of the devil, the time came to

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make Christ known as the seed of the woman who was to bruise the serpent's head; by being the seed of the woman he must be subject unto death; by bruising the serpent's head, he must destroy him that had the power of death, and between the two he must, by death, put away death, and if so, put away sin also, for death exists only by sin, and the wages of sin is death; and if he put away death by death, it can only be by rising from the bed of death, by being dead and alive again, or, in other words, by resurrection. In the first revelation, therefore, we have the Coming-one set forth as born of woman, or, in flesh, a man who shall, by dying, destroy the devil, and bring in resurrection. After this we have no substantial addition, until the time of the promise which was made unto Abraham. And what addition did the promise make? it made the addition of an inheritance. The seed of Abraham is to have an inheritance, and in right of him, Abraham and his natural seed, in the line of Isaac and of Jacob; of which promise the Apostle informs us, that we, who are children of Abraham by faith, are likewise heirs, and the inheritance is defined by geographical limits, a portion of the earth's surface, which God, when he divided the earth, is said to have reserved for himself. And thus have we the idea of place, added to the idea of the man, the Redeemer; who now becomes the man, the Redeemer, and the possessor. In this blessing, promised to Abraham through the seed, all nations are to be blessed,

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so that this separation of a locality does not exclude the rest, but places them in subordination. Wherefore Abraham is called the heir of the world, in right of that seed, out of whom he had right or title to nothing but death and damnation. Thus the Revelation stood, with little addition, till the time of Moses, when the law was given, which divided and parted asunder, and shewed out conspicuously, what this man Redeemer from death, and possessor of the inheritance must do, before he could attain to that dignity. He must keep a law, which requireth us to love God with all our heart, and all our soul, and all our mind, and all our strength, and he must love his neighbour as himself; of which, if he fails in one point, then is he guilty of all, and must eternally die, and can never rise again. He must keep all the judgment of the law of Moses, without omitting one; and all the parts, and all the ceremonial observances. The law of the mind, the law of the flesh, the law of the land, the law of the worship of the living God he must observe, in order to be himself guiltless, and have a personal right to the inheritance. After this, we have no addition of any moment until we come to David, the king, in whose person, and by whose lips it was revealed that the promised seed should be a king, yea, and David's king, that is, a king of kings, yea, and a king after the order of Melchisedek, that is, a king and priest, a king who should not reign for himself, but for God, unto whom he should offer

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all his power and glory, as a priest offers an oblation. These now are the substantial revelations concerning the Coming-one; 1st, That he should be a man; 2dly, That he should redeem man from the devil, and from death the devil's grasp; 3dly, That he should have an inheritance to himself and his chosen ones, from which he would shed blessings over the rest of the earth. 4thly, That he should be under the law, and keep it without fault. 5thly, That he should be a king of kings, offering his power unto God as a priest continually. Time does not permit us to go into these things with more detail, or to examine how variously and beautifully they are pourtrayed in the Prophets.

Now then we come to the Gospels, wherein the particulars of the Coming-one, so long expected, and with so much pains described by God, are set forth. And what do we find these Gospels to contain? They consist of two parts; First, The particulars of his birth, life, death, and resurrection; and parallel to, and alongside with this, the comparison of these particulars with the predictions of all the Prophets since the world began. These predictions it is of the utmost importance that we examine this day most accurately, not so much to prove that Jesus is the Christ, but to see how much of every one of them still remains unaccomplished. If, in former days, we have been steering our way only by the spirit of a sound mind, amongst the types and revelations of the olden

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time, we are now provided with the guidance of the Holy Ghost, and sail in the open sea of the Prophets, with both chart and compass. And therefore I commend to you a very careful examination of those prophecies, to unravel which the Holy Spirit is a lamp unto our feet, and a light unto our path. In which labour also, by the help of God, I will gladly lead the way; for it not only will cast the steadiest light upon the Prophets, but also upon the secret and divine causes of our Lord's life and actions. The second part is our Lord's own prophecies and predictions, whether by parables uttered to all the people, or by expositions of them given to his disciples, or by carnal expressions, or by distinct and set prophecies. That is the fulfilment of his one office as the Prophet. This part of the subject I would recommend to be separated altogether from the other.

The life of Jesus of Nazareth may be divided into three portions; and each considered separately, together with the prophecies relating to the same; 1st, from his birth till his baptism by John; 2dly, his ministry, comprising the period from his baptism to his passion; 3dly, from his passion to his ascension. The first prophecy which is quoted from the Old Testament, occurs in Matt. i. 23, where the Evangelist says that the birth of Jesus from the Virgin Mary "was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, behold a virgin shall be with child, and

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shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us." The passage referred to is in Isaiah vii. 14; in which place we have, for the first time since the establishment of David on the throne of Jerusalem, a threat held out from any quarter to cut off that royal line, and thereby defeat the promise of God, that David should never want a man to sit upon his throne; and also the promise to Jacob, that the sovereignty should not depart from Judah until Shiloh appeared. In this history we find that there was a confederacy of the kings of Syria and Israel to change the dynasty of the house of David, and set up the son of Tabeal as king, instead of Ahaz. Upon this God gave the prophecy of Immanuel, to declare that no confederacy of kings should prevail against His Anointed King.

Anastasius.—Thus you observe, that every where the sum and substance of the Bible is the revelation of God's determination to set up Christ, his Anointed One, as king over all the earth; and of man's determination to resist this sovereignty, either by open rebellion against it, as the rulers of England are committing now; and as the Elohim, the mighty ones, the rulers of all people, are described as ever doing, in the second and in many subsequent Psalms: or by the more subtle, and specious, and dangerous delusion of spiritualizing away the plain words of God, as the Evangelicals do.

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Philalethes.—But except in the fact of the prophecy, declaring that a virgin should conceive, how does it connect itself with the birth of Christ?

Anastasius.—There is no quotation from the Old Testament which is confined in the New to the mere words quoted, and independent of the context in which they occur in the original. It is from want of diligent attention to this that so much error and absurdity is found in Commentators and Magazines, and heard often from pulpits; of which a more striking instance cannot well be found than the application of Isa. lx. to the Gentile church; an absurdity which I have heard Mr. Simeon publicly expose more than once with very great ability.

Thraso.—Wherever our Lord or the Apostles mean to quote literally, the words are always given literally; in other cases they quote the substance only of the argument of the prophet, to express which the precise terms are unimportant.

Aristo.—The point of the prophecy is not confined to the confederacy against the royal line of David, but extends itself to the attempt of that confederacy against the land, which is here declared to be Immanuel's land.

Anastasius.—Here again we find a confirmation of the universal doctrine of Christ's personal reign, which pervades all Scripture; for if he is only a spiritual king over all the earth equally, and rules in no visible way, but only

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by an invisible influence, the *land* of Judæa is no more Immanuel's land, than the land of the Hottentots, or the North Pole.

Aristo.—The overflowing of the land is here the work of the Assyrian, whose seat was on the Euphrates; and by the same figure of a river, (compare Isa. vii. 7, 8, with Rev. ix. 14, and xvi. 12,) we find the Turk characterized, who has overwhelmed the land of Immanuel for more than 800 years. The prophecy goes on to describe Christ as a gin and a snare, a stone of stumbling and rock of offence to the inhabitants of Jerusalem, viii. 14, which is precisely the character in which he appeared to them of old; and very different from that in which he is promised still to appear to them. The description of the darkness in which they were at the time of the Lord's coming, is written in the language of wizards, because that was the first cause of their apostacy. The passage from ix. 3, to 5, has obviously never yet been fulfilled; but the prophecy proceeds in the style of almost all the prophecies, namely, in three different strains; 1st, the land is preserved, not because it is the land of Ahaz, but because it is the land of Immanuel, for whom it is kept. 2dly, The stone is the source of the darkness to the Jews, because they would not read Moses and the Prophets. 3dly, We are presented with the light breaking in upon Naphtali, which ends, as all prophecies do, in a strain of joy.

The next reference to the Old Testament in Matt. ii. 6, relates to the place in which Jesus

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was to be born, from Micah v. 2. I need not now repeat that which we have so often observed before, that the figure of a woman travailing with child, refers to the period preceding the second Advent, and that the man child then produced, is the mystical Christ, or Christ, head and members, complete. The passage in Micah is very clear; beginning at iv. 1, the Prophet says, that *in the last days it shall come to pass that the mountain of the Lord's house,* a nation and a church in one, *shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow into it:* in v. 3—5, he describes a period of blessedness and peace; in ver. 6, the *gathering of her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion, from henceforth even for ever.* The figure of the woman in travail is then introduced, and she is comforted for her pains by the assurance that she shall yet trample upon her enemies, as an ox treads out the corn; the *judge of Israel* is next introduced as *smitten with a rod on the cheek,* and Bethlehem addressed as the town out of which the ruler should come: but, *therefore,* in consequence of this smiting, *he will give them up* UNTIL *the time that she which travaileth hath brought forth;* THEN *the remnant of his brethren shall return unto the children of Israel: and he shall stand and rule in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall*

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abide; for NOW *shall he be great unto the ends of the earth.*

We next come to the massacre of the children by Herod, which is declared to be a fulfilment of the prophecy of Jeremiah respecting Rachel weeping for her children. On this it is useless to make any observations, because we discussed it in a former conversation, and because the subject is fully handled in Mr. Irving's printed Sermons, Vol. iii. Ser. vi. I will only now remind you that Rachel's children were Joseph and Benjamin; and Joseph's, Ephraim and Manasseh. Rachel's weeping, therefore, for the loss of her children, signifies her weeping for the complete loss of the ten tribes. From Nehemiah and Ezra we learn that Ramah was settled by the children of Benjamin, who were part of Rachel's family; by which means alone can we connect the judgment on the children of Benjamin with Rachel's weeping. But the word *fulfilled* requires more than that its accomplishment should be complete by the judgment falling on the *part* only, Benjamin alone, and not upon the whole ten tribes; which therefore affords another collateral argument in favour of the opinion that it means the *sign* of the whole judgment, rather than a part for the whole.

Philalethes.—How was this the whole judgment? or its sign?

Aristo.—Because the occasion of the ten tribes being cut off was their confederacy against the person of Ahaz, of the family of

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David, in whose loins Christ was. It was a mark to shew that the judgment on the ten tribes had come upon them, because they had struck at the royal line. Herod did the same because Christ was pronounced king; and being stirred up by this, committed the unparalleled cruelty of killing all the children of two years old and under.

The next prophecy relates to the flight into, and return from, Egypt, consequent upon this act of Herod's; and his subsequent death. The reference to Hosea xi. 1, shews that Ephraim, in his history, is a type of Christ; for the Apostle would not take a fragment of a text, unless it were a signal of the Holy Ghost that we are to seek to unlock the mystery with that key. In the Psalms, the suffering of the Jewish people is represented in the same language as that which describes the suffering of Christ in the flesh; so that Christ in the flesh is the fulfilment of the sufferings of the nation, as Christ in the Spirit is with us.

"And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by *the Prophets*, He shall be called a Nazarene." A similar expression occurs in xxvi. 56. "But all this was done that the Scriptures and *the Prophets* might be fulfilled." Some foolish commentators have sought for the solution of this passage in something connected with the Nazarites; with which, however, it has not the remotest connection. It was put into the heart of the most guileless man in

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Israel to say, that nothing good could come out of Nazareth. In fact, it was a term of reproach and contempt. Mr. Granville Sharp wrote a very good treatise on this passage, which has become scarce. The meaning of the term is to be found in Is. xi. 1, where Christ is prophesied of as the נצר, the little mean twig; a similar figure to "the tender plant, and root out of a dry ground," of the same prophet. The coming in power and majesty is described in v. 4, where the prophet speaks of him as smiting the earth, and destroying the wicked; alluding to the Assyrian of the preceding chapter, whose downfall by Messiah he is foretelling.

Matt. ii. introduces John the Baptist, and refers us to Isa. xl. as the prophecy relating to his mission. That chapter opens with the strain of congratulation and consolation to the Jewish church, which is continued to the end of the book, interspersed here and there with allusions to the casting out of the same, and to the humiliation of Messiah, but ever recurring to the great theme of joy which is to be experienced at the period of Israel's restoration. John is the person spoken of as introducing the age of consolation, and therefore the difference between the beginning of this Prophet and the passage here is very remarkable. The Prophet declared the purpose of God, and the Apostle referred to it. A deputation from the church of Jerusalem went out to meet John; for the warnings of God are not only to shew his own predestination, but also to shew man's responsibility. If there is to

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be a new Jewish dispensation, then Elias will be preached by that dispensation. In the ninth verse of that chapter we read the Baptist's commission: "O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up; be not afraid; say unto the cities of Judah, behold your God." Had the Jews received the cry, and proclaimed it, the king would have appeared immediately. Had they been faithful, they should have had the land; had they believed the kingdom when John preached it, they should instantly have possessed it; so that this dispensation in that particular answers to the forty years wandering in the wilderness. It is only by seeing to the fullest extent the responsibility of man, that we distinctly perceive the bondage of the will.

This prophecy ends the first division, namely, those which refer to the period from our Lord's birth to his baptism by John: the second division, commencing with his ministry, brings us to iv. 12, &c., relating to Galilee. As Nazareth, the most contemptible place in Judæa, was honoured in order to pour contempt upon the glory of place, so was Galilee of the Gentiles, an uncivilized barbarous horde, chosen to pour contempt upon the glory of morality and civilization.

Anastasius.—"The Galilæans in general bore no good character for religion. John vii. 52," says John Brown.

Aristo.—We have great cause to fear that

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God will cast us off for our civilization, instead of being vain of it.

Anastasius.—It is worthy to be observed, that so far from taking every step to avoid offending the prejudices of the Jews, and, as far as any prejudices can be, the justifiable prejudices of the Jews, every circumstance attendant upon the first announcement of their Messiah to them, was precisely that which would irritate them the most. How extremely injudicious this conduct would appear to a modern Religious Society!

Aristo.—Every thing must appear injudicious, that is done by God, to men who will not study the Scriptures, as we see clearly by Isaiah viii. 20, which serves as a preface to the introduction of this very prophecy about Galilee. They would not search the Scriptures, but trusted to the tradition of their elders; and would not see the true light there referred to.

Philalethes.—Do you think it impossible that the Lord will still make his appearance in this very spot as the great light?

Aristo.—By no means: but I do not know what place is particularly mentioned as that on which he shall first tread, unless it be the Mount of Olives.

The next reference is in viii. 17, to Isa. liii. "himself took our infirmities, and bore our sicknesses." When Christ took flesh he took all the sins, sicknesses, infirmities, and temptations, the whole load, in short, of a fallen world. The Holy Spirit within him bore him up holy under it all. In bearing them in himself, he

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bare them in his people. The idea of imputation is necessary to the great and precious truth that he was holy and harmless in himself; and that the sin was from another; but it does not meet the whole scope of the work of the incarnation. Imputation alone cannot do this. His own flesh was first irradiated, and then the beams went out to others. The perfect humanity of Christ is a great point to be at all times considered, which, as Dr. Watts says, the Holy Spirit completely pervading, prevented the possibility of the pervasion of sin. This was the ground of his separation from sin. Not that the divine nature of the Son is to be separated from the Holy Spirit. The Holy Ghost submits to the Father, by agreeing to go into the body, to be at the bidding of the Son in the manhood.

The next prophecy referred to is in xi. 10, and relates again to John the Baptist. Our Lord says, "if ye will receive it, this is Elias which was for to come," 14; but they would not receive it. In recurring to the same subject in xvii. 11, our Lord says, Elias truly shall first come, and restore all things; which clearly relates to a time future, and also to a time preceding the manifestation of his glory. The first canon of interpretation must be that Scripture cannot contradict Scripture; and, therefore, the only solution to be taken is one which will reconcile both. Two comings of Elias can alone reconcile all that is written.

Anastasius. — Not only must there be two

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comings, but these two comings must be of the same nature; and as the first coming was not a personal coming of Elias, but a coming of his Spirit in the person of John the Baptist; so must his second coming be, not of the person, but of the spirit of Elias, in the person of one or more individuals, proclaiming "repent ye, for the kingdom of heaven is at hand." Thus the second spiritual coming of Elias rests upon precisely the same kind of argument as that for the second personal coming of Christ, namely, that the second coming of each, must be homogeneous with the first coming of each respectively.

Aristo.—A thing which is to hold many things must sit more loosely upon all, than a thing which is to hold but one; and hence we cannot see every iota of what is written fulfilled, until the last event to which a prophecy relates has taken place. John lived by faith, and preached by faith, as Christ did. If the Scriptures were written that through them we might have consolation and hope, how much of the Old Testament was written to console Christ in the hour of great darkness of his humiliation, in order that he might see what the Father had written of him previously!

Philalethes.—Do you suppose it was the study of the written word about which Christ was employed till the age of thirty?

Aristo.—It would seem so; especially from the hint given in the mention of that occurrence, which took place when he was twelve years old; namely, that he was consulting and learn-

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ing in the Temple, from the Doctors of the Law. John also knew the Scripture well, for he quoted from Isaiah, and applied it to himself. The quotations by our Lord of Mal. iii. 1, and iv. 6, as both applicable to John, shews that the whole of those two chapters is to be taken in one continuous prophecy, as indeed they stand in the Hebrew Bibles.

Anastasius.—The principal means through which the Spirit works, is the written Word of God; and chiefly through the prophetic part of it. A reference to the literature of the beginning of the last century, and the beginning of this, will shew that there was considerably more allusion to, and therefore a more extended knowledge of, the Bible, in works not professedly religious, than is to be found in our most evangelical volumes. Hence it is that the graces of the Spirit are so feeble in the church; that there is such small reverence for the plain Word of God, such false notions about inspiration, such contempt of the prophetic parts, so low a standard of doctrine pervading our pulpits, &c. &c. The conviction that God will do what He has said He will do, would force men now to act very much in the manner that those acted whom we consider to be especially inspired. But there is no ground for supposing that many of the actions of the Prophets were not considered quite as extraordinary, as foolish, as enthusiastic, as injudicious, &c. &c. as they would be thought now if they were to be repeated.

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Valerius.—I think that Acts ii. 17, shews that we are in the dispensation of the last days, and therefore militates against the idea of there being another, between the end of this, and commencement of the millennium, for the Jews. In John xix. 37, we are informed that the body of Christ was pierced with a spear, in order that the prophecy which foretold it should be literally fulfilled. Now this prophecy is Zech. xii. 10; the question is, has it ever been fulfilled? and if not, when is it so to be? It cannot have been fulfilled at the resurrection, because it is future to Rev. i. 7, and also because it is accompanied in the Prophet by a season of grace to the Jews. This latter reason is also conclusive against its being at the time of the general judgment.

Aristo.—We obtain from the Gospels the truest light to guide us in the interpretation of the prophecies. In Matt. xii. 17, the prophecy of Isaiah xli. 28, to xlii. 4, describing the meekness of the Lord, is set forth; which he claimed when he said "I am meek and lowly;" the exact opposite to the endless disputations of the Pharisees and Sadducees. The Prophet contrasts the permanent work of Christ, when he goes forth as a mighty man, with its beginning in lowliness, such as we have seen it. In this state we still are despised and trampled under foot; and a preacher never begins to be really useful, whatever crowds he may draw after him, until he feels himself contemptible in his own eyes.

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In xiii. 4, the Lord inflicts the curse of blindness foretold in Is. vi. The Prophet is sent and commissioned to this very end, to pour on the people a judgment of blindness; and, in order to execute this, our Lord informs us that he spake in parables; as it is written, "the glory of the Lord is to conceal a matter." The Lord had made their minds stupid and dull; to which they had been brought, by God's judgment, so that they could not understand him when he spoke plainly of his death; and thus, from Isaiah downwards, the strain of prophecy becomes less and less plain. You have an example of the same thing in the Papists, so that they believe a lie, and cannot understand what you say; wherefore you would be compelled to speak to them in parables, or by some sensible figure, if you desired to make them understand what you mean.

Anastasius.—You need not go so far a field as the Papacy for an illustration; for I question whether blindness is greater in them, on some points, than in our religious world on others.

Aristo.—Ver. 11 of the Prophet shews the blindness is a national judgment, and shall be upon the people to this day; but in it shall be the tenth, God's portion, for which the whole is preserved; as in a stump in winter, where there is no sign of life, so in the Jewish Tree is a holy vital part. To this the Apostle refers in 2 Cor. iii. 16; Acts xxviii. 26.

The next prophecy referred to, is Is. xxix. 13, in xv. 17; and affixes upon the most religious

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part of the Jewish community the charge of hypocrisy. And as the Papists likewise thought all their abominations light, so do our modern Pharisees consider the *ignis fatuus* which they are following in their societies, and their education, a great light also, which I therefore, from its parallelism, deem a great judgment of God upon us. It is clear that the judgment on Ariel came on account of THE BOOK; in that they listened to man's tradition, and not to God; and so God does a wonderful thing in taking judgment from the wise, and bringing to nought the great things of the world. As he did in Galilee and Nazareth, so in Christ he negatives all human wisdom, and writes folly upon it. Thus it is in these days; and, as I observed before, and again repeat, it is not till preachers lay aside their own wisdom, and adopt simplicity, that they can prevail; and this was so great a thing, from being so contrary to all human reasoning, that it was necessary to be prophesied about. This has often been a source of consolation to my own mind; and thus I understand the passage in Matt. xi. 35, where Christ thanks his father for having hid these things from the wise and prudent, in that he saw that it was in order to put honour upon himself. See also Is. xxviii., xxix., in the judgments on Ephraim, and on Jerusalem, both are against the wise, and in favour of the foolish; and it is the characteristic of this dispensation throughout, that the foolishness of preaching shall make void the wisdom of the wise.

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Evander.—With respect to the woe upon Ariel, I wish to remind you of an observation which I made in a former conversation, namely, that "the cities of the nations" were, perhaps, the national churches; bearing that idea in mind, I think you will find the application of the woe upon Ariel strongly descriptive, in many details, of that sudden destruction which has burst in upon the church, in this land, by the repeal of the Test Act, and of the laws against the Papists.

Aristo.—The reference to Jonah, which next occurs at xvi. 4, is repeated twice in the gospels. The Pharisees were looking for the sign of the Son of Man; how then was Jonah a sign to that generation? Nothing so awful ever occurred as the story of Jonah; and it was given in order to set forth Christ's being within the bowels of the earth. It was a sign also of the humiliation to which they themselves were to be brought. They were looking for a sign of the kingdom; nay, said Christ, I will give you a sign of a nearer and more pressing event, which must first intervene, even your humiliation. Several other similar instances of the Lord's dealings are related; as for example, when the Pharisees asked him when the kingdom of God should appear, he answered them by a reference to that kingdom which was invisible, into which they must first enter; while turning to his disciples, he told them not to be uneasy about its appearance, for it would shine forth in its proper time, as suddenly and visibly as a flash of light-

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ning; so also, when Nicodemus enquired about the kingdom of heaven, he replied to him by a remark relating to the earthly things of this dispensation, which must first intervene. Hosea vi. 2, shews that with respect to time also, Jonah was a sign. Since that time the people have been swallowed up of the Leviathan, which is the Romish captivity, as Christ was engulphed in the earth. The Jews were desired to go and preach the Gospel to all creatures, as Jonah was ordered to go to Nineveh; and as they refused, the Roman Empire swallowed them up; but when they shall be disgorged again, they shall become the converters of the world.

The next reference is at xxi. 5, to Zech. ix. 9. At the eleventh verse the Prophet says, "as for thee also, by the blood of thy covenant, or, whose covenant is by blood, I have sent forth thy prisoners out of the pit wherein is no water;" a figure taken from the treatment experienced, either by Joseph or by Jeremiah, and by the context seems applied to Judah. If the pit had contained water, they would have been drowned; but if it be dry they might remain out of sight for a season. The whole chapter contains successive acts of the holy king, the king of Greece being he of Ros, Meshech, and Tobolsk, as will be seen more clearly by consulting Ezek. xxxviii., the 17th verse of which chapter declares him to have been an old subject of prophecy.

At Matt. xxi. 9, we have the reference to the

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Triumphal Song of the cxviiith Psalm, 26th verse, which is one of those which belonged to, and is still used, at the Feast of Tabernacles. Christ is here alluded to under the figure of the STONE which the builders refused; it is as the *foundation* STONE, Is. xxviii. 16, that they refused him. In Is. viii. he is foretold as a STONE of *stumbling*: and in Daniel, as the STONE which breaks the metal image to pieces. The Jewish nation has fallen upon that STONE, and they have been only broken; but the Gentile nations, upon whom that stone itself shall fall, will be ground to powder. The STONE too has here reference to a building, of which the *foundation* STONE is the lowest; but his second coming shews him the *head* STONE of the corner. Thus, too, he is the rock of Peter, on which only a house can stand, for all others will be found to have a foundation of sand.

At the 13th verse of the same chapter, we have a quotation from Is. lvi. 7, respecting the Temple. This being the place in which alone the free-will offering of doves, &c., as well as the sacrifices, could be made, nothing seemed more proper than using the court of the Gentiles for keeping such animals for the convenience of the worshippers. Nevertheless, our Lord strongly reprobates the practice. It seems to have its exact counterpart in the charity sermons which have been brought into so much use in the church; and in ministers meddling with societies, instead of confining themselves to preach-

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ing. The temple was literally a house of prayer for all people, for the court of the Gentiles covered nine-tenths of the space occupied by the entire building. Matt. xxv. contains the signs of the times of Christ's second coming; the first feature of which is, that all the virgins are either slumbering or sleeping, and that only those who are looking for his coming shall enter in; and then there shall not be time to buy of the merchants. The parable at ver. 14, teaches us not only to keep watching, but also to keep faithful in the employment of the least talent with which we may be entrusted. The third parable, at ver. 31, which is commonly supposed to refer to the final judgment of the quick and the dead, contains not one word, either of death or of resurrection. It sets forth the character of Christ's judgment; it speaks of calling all nations, all living men, but not one word about calling the risen dead. This is the substance of the judgment; "ye have not received my little ones; light came into the world, and ye loved darkness rather than light." Unless these great ideas had been told out in full, they would have phrased about his coming and kingdom, but they would have said it was no concern of their's, just as they do now.

Anastasius.—The separation of the sheep from the goats, is the separation of the Lord's flock, the House of Jacob, from among the apostate churches of Christendom, with which it is at present intermingled. You will find this fully declared in Ezek. xxxiv. 17; and you will

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also find the term "goats" used to denote an apostate church, in Zech. x. 3. To this, also, our Lord's expression in John x. refers, "I am that good Shepherd," ὁ ποιμην ὁ καλος, literally, the Shepherd, that good one. What good Shepherd? what could the illiterate Jews understand by the expression? Certainly nothing, except with reference to their own Scriptures, by which they had been taught to look for some particular Shepherd, who should deliver them. The Lord's brethren, therefore, in the parable, are not his spiritual brethren, but his brethren after the flesh, kindness to whom being shewn, forms the ground of the reward conferred.

Ben David.—When it is said, in Matthew, that Christ comes in glory, Jeremiah says that Jerusalem is to be the throne of the Lord. The Jews always expected a deliverer, and Jesus never took away that expectation, but only shewed them that humiliation must come first. God's dealings with them have always been by signs; and thus I expect that they will be converted again, not by Jews, nor by Gentiles, but by God's own especial act, shewing them a sign. Christ's first coming cannot be the glory, either of the Gentiles, or of the Jews; for with respect to the first, we are taught that "we ourselves, who have the first-fruits of the spirit, groan within ourselves;" still less can it be said to be the glory of the Jews.

The Mahometans have a tradition, that when Messiah comes, the Sultan will be obliged to give him up the keys of Jerusalem. A Polish

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impostor once drew many Jews after him, and the Sultan admitted the claim, but demanded to see a miracle from him; the impostor, fearing torture, and perceiving that he was found out, told the Sultan to cut off his head, which would immediately restore itself to the trunk; and the Sultan instantly complied with his request.

Theophilus.—In the quotation of Zech. ix. 9, the Evangelists omit the words, "he is just and having salvation," which would have proved to the Jews that though he came as the king, yet he did not then come having salvation. The transfiguration, which has been often alluded to, as an emblem of the kingdom of glory, was also a witness of condemnation to the Jewish nation; for it not only was exhibited after six days, thereby clearly intimating that it was the Sabbath glory, but three Jews bore testimony of it as eye witnesses to the nation, which was therefore bound to receive their testimony.

Aristo.—John the Baptist's prophecy is the greatest that ever was given; "the Lamb of God that taketh away the sins of the world." These words describe the whole of Christ's work in the flesh. His second prophecy is like the former: "this is He that shall baptize with the Holy Ghost and with fire:" for fire is the true purifier, which the precious stones shall stand, but which shall burn the hay, straw, and stubble. "Glory to God in the highest," came from the crucifixion, as we learn from Christ's own words immediately before his passion. "Peace on earth," is the present dispensation;

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while the third, "good-will towards men," or rather satisfaction among men, εν ανθρωποις ευδοκια, or satisfaction in his creatures, is the characteristic of a future dispensation.

Sophron.—I have sometimes thought, from the expression, in Luke xxi. 26, that there is a second shaking of the heavens, and the powers therein, *just before* the Advent; not an overthrow, but a violent agitation, like the vibrations of a building in a hurricane, αι γαρ δυναμεις των ουρανων σαλευθησονται. During the fearful agitation, and before it breaks out into action, *i. e.* before the actual overthrow, it would appear that the Advent takes place.

Philalethes.—I conclude that one main object in giving the genealogies of the Lord, or, at least, those of Mary and Joseph, was to shew that he was the true descendant of David and Abraham, the persons to whom the great promises were made.

Anastasius.—I have now before me the first chapter of Matthew, with notes by Dr. Adam Clarke, a very learned Wesleyan and bookworm. He sets out rightly by supposing, that according to the Hebrew phraseology, "the book of the generation of Christ," means the history of his birth, acts, sufferings, death, resurrection, and ascension; but finding that it sets out with a genealogical table, he concludes that it can be no other than that of the Messiah, and given, of course, to establish us in the faith. This is a difficult undertaking, because it is plainly the genealogy of Joseph who was *not* the father of

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Jesus, but only the husband of Mary, of whom (Mary) was born Jesus, who is called Christ. It is upon such a thread as this, and not upon the voice and uniform tenor of prophecy, that he makes the descent of our Lord from David to depend, as so many writers had done before him, to the great and easy triumph of unbelievers. His position is that by this table, the Evangelist, who took this from the public accredited genealogical tables, wished to shew that Jesus was as surely descended from David, as David was from Abraham; and this he seems to think the Evangelist could accomplish by establishing Joseph's descent, who was only his putative father. He then quotes Lightfoot, who supports the same argument, not perceiving that if the genealogy is deduced through Joseph, it makes Christ a mere man, and leaves the Socinians in possession of the field.

Then follows a notable attempt to reconcile the genealogy in Matthew, with that given in Luke, and though the latter begins the genealogy of Joseph, by stating that Jesus was only his *supposed* son, still Dr. Adam Clarke is not in the least staggered; but feeling something of a necessity of proving that Mary was descended from David, he takes the *small* liberty of informing his readers that Joseph was not the son, but the *son-in-law* of Heli, by which means Mary is of course made the daughter of Heli. In his further observations, not feeling this ground to be quite unexceptionable, he says, that "either some inconsistencies have since that

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time crept into the text, or that the true method of reconciling the seeming inconsistencies was formerly better understood, otherwise the enemies of the Gospel would have pointed them out." And then he bolsters up all this with the authority of Dr. Barrett, and I know not who. He does not perceive that the silence of the unbelievers in the first century is easily accounted for, by supposing that nobody was so foolish in those days as to set up the genealogy of Joseph, to prove that Jesus was descended from David, when the whole business of the Evangelists was to shew that he was *not* Joseph's son, and that his descent from David was proved by the sure and unerring word of prophecy, and not by the incorrect and uncertain records of the Herald's Office at Jerusalem. One sees, however, a very good reason for the introduction of Joseph's genealogy, for though imperfect, they, no doubt, were the records which made it necessary for Joseph to go up to the city of David as one of his descendants, when "all went to be taxed, every one into his own city." The Jews knew that the Messiah was not to come out of Nazareth, and, therefore, it was necessary to give *them* a reason why Joseph should happen to be at Bethlehem, at the very time when Jesus was born. No matter whether the genealogy was perfect or not, they were the documents which compelled Joseph, as being of public authority.

Philalethes.—I should think that much light might be derived from the parables, which are

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given expressly to describe the kingdom of heaven; and yet I find the remarks in the commentators very jejeune and unsatisfactory.

Aristo.—The state of the church, at the time of the coming of Christ is set forth by our Lord very frequently. In Matt. xiii. by the parable of the Sower of the Seed, or preacher of the Gospel, he likens the kingdom of heaven to a man who sowed wheat in his field, that is, the Son of Man, who, by preaching the Gospel, continually quickens the children of the kingdom, but the devil meanwhile sows in the same field tares, which are the children of the wicked one. This did he while the servants of the household slept; these wheat and tares, children of the kingdom, and children of the wicked one, are suffered to grow together until the harvest; that is, until the end of this age, a time which is not yet arrived, but which we daily look for, at the coming of the Son of Man, according to the question of his disciples, what shall be the sign of thy coming, and of the end of the age, Matt. xxvi. 3; at the time of the harvest then, when the Son of Man comes, seated on a cloud, having on his head a golden crown, and in his hand a sharp sickle, Rev. xiv. 14, he shall send forth his angels to gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; then shall the righteous shine forth as the sun in the kingdom of their Father. The plain meaning of the parable is, that until the end of the age, and the coming of the Son of Man, the

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world field, contains wicked and righteous intermingled in such sort as tares and wheat are in eastern countries, where one cannot be distinguished from the other, so exactly are they alike, until the time of the harvest; but at that time there shall be a great judgment upon the wicked, who shall be gathered out, and consumed, like the tares of the harvest field; after which, the righteous, being left in full possession of the world, shall shine forth therein as the stars of the firmament, which shall thenceforth be the kingdom of the Father, that kingdom for which we pray continually, saying, Our Father which art in heaven, thy kingdom come. Now take this parable in its substance, and compare it with the description of the Lord's coming, 1 Thess. i. 6, "when the Lord shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on those that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." Observe the parallelism; 1st, the Son of Man doing it; 2dly, his angels with whom he does it; 3dly, the flaming fire with which it is done; 4thly, the disobedience of the word of the Gospel preached, for which disobedience the judgment comes; 5thly, the place or state of outwardness, that is, outer by relation to the world, which is then blessed with the

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presence of the Lord, and enlightened with the glory of his saints; finally, the glorification of his saints, and the admiration of all them that believe in that day, shining forth like the stars in the firmament for ever and ever. Take now these two passages, and compare them with the coming of the Son of Man in Rev. xix., xx., where the beast and false Prophet, that is, apostate Christendom, are taken ALIVE, judged QUICK, being cast into the lake of fire, burning with brimstone; whereupon forthwith the Devil who sowed the tares, is cast out of the world, and the righteous live and reign with Christ a thousand years. Who then, possessing faith in God's word, and the gift of a sound mind to interpret the same, can doubt that this dispensation of preaching the Gospel, or sowing seed, is to be all along met and encountered by Satan's preaching of error, or sowing of tares? and not until a judgment of consuming fire and vengeance upon the quick, upon wicked men in flesh, shall it come to pass that the world field shall be filled with the glory of God; or, in other words, that for a long season, during the preaching of the Gospel, the children of the kingdom should be hidden amongst tares, and at the end of that season, by one act of judgment upon the tares, they should be manifested in glory.

Philalethes.—How do the other five parables, spoken at the same time by our Lord, agree with this?

Aristo.—The first is, "the kingdom of heaven is like to a grain of mustard seed, which a man

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took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds come and lodge in the branches thereof."

Philalethes.—This parable is commonly applied to signify the gradual growth of the kingdom of heaven up to universality, like the growing of a mustard seed up into a stately tree.

Aristo.—I know it is; but the antithesis lies between two states of the plant; one when it is an almost imperceptible seed, the other when it is a very large plant. It is not its gradual growth, its imperceptible enlargement, to which the Lord points; but the two diverse extreme states of it; a puny seed; a majestic sheltering tree; to signify that his kingdom, then imperceptible, would at length come to be supreme over all. And the end of the parable is to establish the faith of his people in those perilous times and seasons in which faith seems almost not to be discerned on the earth. Methinks that the mustard seed, not to be discerned from the mould in which it is imbedded, is the fit type of the church as it hath been, and will continue to be, till the Lord come. The full grown tree sheltering the birds of the air in its branches, represents the church in its future condition after the coming of the Son of Man, who shall reconcile all things in heaven and in earth, so that those birds of the air which heretofore plucked away the seed of the sower, shall come and find their resting places

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in the branches of the full grown tree. He who now has the power of the air shall have it no longer, but unto Christ it shall come.

Philalethes.—But surely the parable of the leaven hid in the meal, signified Christ's little flock in the midst of the world, gradually impregnating the whole lump?

Aristo.—I have no cause to be angry at those who think so, for I have myself often taught them to do this from my pulpit, having taken up the current view without much, I may say, any, examination of the Scriptures myself; but I see now clearly that I was in error. The parable is misapplied through ignorance of the process of baking. The key to the whole six parables is the same, namely, the glory and universality of the kingdom being manifested *on a sudden*, and coming out of an instantaneous act of judgment upon the wicked. A little more accurate attention to the wording of the parable convinced me that I was in error, and also a more exact knowledge of the process of leavening. The woman takes and *hides* the leaven in three measures of meal; this word hiding, suggests that it is parallel with the wheat which is so hidden by the tares as not to permit the separation of one from the other till the harvest; and so also is the mustard seed for a time hidden in the earth. The process of leavening is to introduce into the mixture of meal and water a little leaven, and there it remains to all appearance hidden and inactive for a season. For a number of hours you can-

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not perceive the least change in the mixture; then all of a sudden the whole mass is penetrated, and it is a leavened lump. This is so instantaneous, that it is called *striking*, and until that time the baker will rest, having nothing to do. An allusion to this occurs in Hosea vii. 4, "They are all adulterers as an oven overheated by the baker, who ceaseth from waking after he hath kneaded the dough until it be leavened—for they have made ready their heart like an oven while they lie in wait; their baker sleepeth all the night; in the morning it burneth as a flaming fire." Now then, knowing these things, this parable of the leaven cannot possibly denote a *gradual*, but an instantaneous work. With respect to the universality of the work we are agreed; but with respect to the manner, we are altogether at variance with those who hold that it is by preaching of the word that wickedness is to be made to cease. Christ says that wicked men are to be gathered out of the kingdom and cast into a furnace of fire; the society-men say, that it is by a gradual process of penetrating, as from a centre to a circumference, so that in one hundred years so much should be leavened; and in another hundred years so much more, and so on; whereas our Lord says, that for a time it should be hid, and then in an instant should leaven the whole. Now for my part I prefer to believe the Lord, and disbelieve the society-men, rather than disbelieve the Lord, and believe the society-men.

He says again, "The kingdom of heaven is

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like unto treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Now it is evident that our Lord did not raise so many parables in order to teach the very same thing. They all indeed teach something concerning the kingdom, but each a feature of it, peculiar to itself. The tares and wheat teach the mixture of good and bad until the harvest, or the coming of the Son of Man, and the sudden enlargement and glorification of the good by the destruction of the evil, or the judgment of the quick. The parable of the mustard seed shews the great difference between the kingdom of heaven in one state and in another. The third parable of the leaven shews the kingdom of heaven in a hidden state, not in any particular spot, but diffused throughout the whole mass of the world, and thoroughly mixed with it, yet hidden and not visible either as a distinct substance or in any remarkable appearances and effects; but all of a sudden it strikes through the whole, changes its appearance, swells its size, and alters its properties. Now this fourth parable represents to us the great preciousness of this same kingdom of heaven, in order that all men might set their hope and their affections thereupon, and forego every thing for its sake; but yet the great teacher could not tell this lesson, without at the same time telling that constant and common truth, which in this age is denied, that for a long time this treasure should be hid in a field,

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and all at once come to light. It is not a treasure gradually increasing from pence to pounds and to hundreds, and to thousands, and to millions; it is not a man gradually growing rich by adding house to house, and field to field, but it is one treasure, long lying hid, and all at once discovered. It is one man enriched at once by finding it, and foregoing all things in order to possess it.

Again; "the kingdom of heaven is like unto a merchantman seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it." This seems to represent nearly the same aspect of truth, with this shade of difference, that the kingdom of heaven is set forth as an object of merchandise, whereas, in the other case, it is set forth as a subject of discovery. The one, presenting to us the multifarious objects which divert a man from the merchandise of it; the other, the obscurities of sense and worldliness which hide a man from the knowledge of it; but both in this concurring, that it is to be found, that it is to be purchased, and being so found and purchased, contents a man for the loss of any thing besides; both agreeing with the three preceding Parables in this, that the kingdom of heaven is precious, fixed and certain, a purpose, a council, and appointment of God, his treasure with which he will enrich his creatures, his pearl in which he will set forth his glorious beauty, his wide-spreading tree of royal shelter, which no watcher nor holy one shall cut down,

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but which shall stand for ever. This goodly, gracious, best of all God's purposes, he presents unto the wayfaring and merchantmen of the earth, by the preaching of the everlasting Gospel, to the end that they may lay hold of the same; and for its wealth, part, if need be, with all other wealth, according to that blessed word, Seek ye first the kingdom of heaven, and its righteousness, and all these things shall be added thereto. There is just one other parable, which is in these words, "Again, the kingdom of heaven is like unto a net, which was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire. What then is this net? I say it is the preaching of the kingdom, according to that word of the Lord, "I will make you fishers of men." What then is the sea into which it was cast? It is the multitude of nations; and, as the net cast into the sea, takes of all kind of fish, good and bad, so the preaching of the kingdom will gather into the church persons both elect and reprobate, both children of the kingdom and children of the wicked one.

Philalethes.—What is meant by the time when it is full?

Aristo.—The end of the world, and of the present age: for they drew the net to the shore,

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and sat down and gathered the good into vessels, but cast the bad away; and so at the end of the age, the angels are to come forth, and sever the wicked from among the just. The net, therefore, is yet in the waters, and the good fish are not yet discoverable from the bad; or, in other words, the wheat cannot be separated from the tares, the children of the kingdom are hidden, and cannot shine forth with any splendor. But all at once, the good fish are separated from the bad; the bad are cast into the furnace of fire, where is wailing and gnashing of teeth; the good are stored up in vessels, like wheat in a garner, for the master's use.

From all these parables we learn, that the kingdom is even now in the world, but in an unobserved and unobservable condition; that is to say, that Christ is ruling, and has been ruling the nations ever since he ascended up on high. He is seated in his Father's throne, and ruling for his Father, and his Father ruling for him: as he says, "All power is given unto me in heaven and on earth;" this is the meaning of his name, "Lord:" and also of his calling himself in the Apocalypse, "the Prince of the kings of the earth." This is the meaning of his having in his hand the book with seven seals, and opening it, seal by seal, that is, the sevenfold, or complete act of Providence, whereby the kingdoms of the earth become the kingdoms of God and of his Christ. But though Christ is ruling now, this rule or government is not seen. All things seem to be going on by second causes. Kings

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think they reign by their own wisdom, and their own power; and people think that they are governed by men of higher power and influence. But it is not so; nor was it ever so believed in the Church, till our modern Dissenters fathered the atheistical principle, that all power is from the people, which is a damnable heresy against the name of Jesus, Lord of All. The Church has ever believed and maintained the truth, that the man Jesus Christ, and no other man, is Lord of all: that kings are his vicegerents, magistrates his servants, all accountable to him; and however the kings of the earth may rage, and the people imagine a vain thing, Christ, the Anointed One, he only is king. But it is an object of faith, and not of sight, as yet; and all those political enthusiasts, who have sought to set up the kingdom of Christ; and all those ambitious ecclesiastics of Rome who have done the same, are wicked idolaters at heart, and impatient forestallers of the times and seasons of God.

Philalethes.—What is the Church then? is it the kingdom?

Aristo.—No; but it is composed of the children of the kingdom; those who have received the seed, and are going up unto everlasting life; those who shall yet be raised to govern the kingdom; to be kings and priests under Christ, the King and Priest. The Church, in short, is the Church; the election out of all nations to uphold the name of Jesus the Saviour, of Jesus the Christ, of Jesus the Lord. This generation

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of the Church, the Scribes and Pharisees of this generation, who sit in Moses' seat, denied, or forgot to confess the Lordship of Christ in the Parliament of England, and in the General Assembly of the Church of Scotland, when it was in solemn issue and debate whether a man might be a magistrate who acknowledged him not; and I fear that their grey hairs will not go down to the grave in peace, because they withheld to testify that Jesus is the Lord.

Anastasius.—The Dissenters and Evangelical Whigs are as complete apostates against the kingship of Christ, as the Papists are against his priesthood. Let them hold what number of doctrines of Calvin they please, their wills are unconformed to God's will, and therefore they are unconverted men.

Aristo.—We further learn from these parables, that a time is coming in which that kingdom shall as surely become manifest as now it is hid; when the children of the kingdom who have been growing up in present obscurity, shall be no longer obscure, but shine forth as the stars of the firmament, for ever and ever, when there shall not be a wicked person to hide and obscure its glory; when every scandalous and offensive thing *upon the earth* shall be bound like weeds upon the harvest-field. *Upon the earth* this will be, and no where else; where the seed is sown, and where the children of the kingdom, and the children of the wicked one both have grown together: there is not a shadow of reason in all the Scripture, for saying that this kingdom is

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to be any where but on the earth; and that wherever the kingdom is mentioned in the Scriptures, in that same place is there an irrefragable reason for believing that it is to be upon the earth.

Philalethes.—In what state then must that man be, who shall say that there is no more warrant in Scripture for the reign of Christ on the earth, than there is for the mission of Mahomet?

Anastasius.—In the same state as a man who believes in the mission of Mahomet: let us pray God to have mercy on the soul of such a one, that he may turn from his wickedness and live.

Aristo.—We learn, thirdly, that this transition from an invisible to a visible and glorious state of the kingdom shall be brought about at once by acts of judgment, and not gradually by acts of mercy and grace. This suddenness is the constant element contained in all these parables. In the first and second of them it is distinctly said, that it is by judgments; the judgment of the furnace of fire; Christ coming with flaming fire. The preaching of the Gospel is the sowing of the seed. Is it said then, that by sowing the kingdom is to become universal? Is it not said, that three parts out of four, or rather three kinds out of four, do not carry the seed at all to perfection? What blind leaders of the blind then are they, who tell the people, that the kingdom is to become universal by preaching? Is it not at the harvest time, and not at the sowing time, that the kingdom becomes visible? And is it not by gathering out the tares, and destroying them,

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not by sowing more seed? Yet they wrest the Scriptures to their own destruction.

In the last place, we may draw this other conclusion from these parables, which is, that unless you will, like the merchant of goodly pearls, see the kingdom of heaven, which is about to be revealed, as the pearl of great price, the goodliest of the goodly, and, for its sake, give up all the rest; sell the rest to the highest bidder; barter them at any price, which will bring you nearer to the possession of this one thing needful; unless, now that this treasure, long hid in the earth, has been discovered to you as soon to be revealed, you will forego all you possess, put it away from you, so far as you valued and feared it, and give your whole heart's desire to possess and reclaim this, which has, at length, been declared to your knowledge by the blessing of God, you will never prosper in the true riches, or be rewarded with the treasure in the heavens, which neither moth nor rust corrupt.

Philalethes.—In what way do you connect the promises of restoration and blessedness to the Jews, with the judgments which are to close the present Gentile dispensation?

Aristo.—There is not a prophecy in Scripture in which the coming of Messiah is not connected with the glory of the tribe of Israel, as a nation of kings and priests upon the earth; with their universal in-gathering, and the confirmation of the New Covenant with them, and with all the inhabitants of the earth blessed in them. Look,

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for example, at Gen. xlix. 10; Acts iv. 27; Ps. xi.; Is. xi.; Micah v. 2; and if any one, through the sinful ignorance which reigns in the religious world upon this subject, and which their superficial preachers would perpetuate, and deepen, doubts of this, I can put you upon a course of study, simple and unexceptionable, which will remove that doubt in the course of one evening; it is to take those Prophecies quoted in the Gospels, and there applied by the Holy Ghost to Jesus of Nazareth; take them one by one, and turn to the passage in the Old Testament, of which it is a part; read the whole context of that Psalm or Prophecy, and let your natural understanding judge, and for which purpose it is given you, whether the main drift of it be not to set forth Christ as the king and priest of the Jewish people, gathered together in great and everlasting mercy, and made a blessing unto all the ends of the earth. I have done this very often, and I assert, without the smallest hesitation, that without a single exception, every Prophecy of the Old Testament, which the Holy Ghost has thus applied to Jesus of Nazareth, represents him as redeeming the Jews from the bondage and oppression of the Gentiles, restoring them to their land, sealing them with an everlasting covenant of perfect holiness, reigning over them, and through means of them, over the whole earth.

Philalethes.—They do not deny that, but they say that the oppression of the Gentiles means oppression of sin; and that of Egypt means un-

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belief; and that restoring to land, means taking to heaven; and that the everlasting covenant of perfect holiness, means the Holy Spirit dwelling in their hearts after conversion.

Aristo.—I know they do; and yet they call Carlile and Voltaire infidels, and themselves the Religious World! and thank God that they are not as other men are. But amongst the mass, the Lord has a people, and for these we must labour; and it is a fair question to ask, wherefore then did not Jesus perform all these things? The answer is, because his day to fulfil them is not yet come. For hear his own words, Luke xvii. 22, The days will come when ye will desire to see one of the days of the Son of Man, and ye shall not see it, &c. The Lord was his own Elias, the forerunner of himself; his former coming was but the prelude of his after coming. His prophecies and discourses do chiefly relate to his coming again. The xxivth and xxvth chap. of Matt. were given in answer to this very question, what shall be the sign of thy coming? The transfiguration upon the Mount was given in order to shew the manner of his coming, and to sum up an hundred instances in one, when he had ascended up into glory from the Mount of Olives, the two men which stood by the disciples in white apparel, said, Ye men of Galilee why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. And every one of the Apostles, from Peter's first discourse to

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John's last vision in the Apocalypse, do speak of these things, and none but infidels by profession, or infidels at heart, do for a moment doubt concerning them. Forasmuch then as the Lord Jesus, and all the Holy Apostles, do carry our earnest hope and expectation towards another coming of the Lord, wherein he is to fulfil all the things spoken of him by the Prophets, and to abide with his church for ever; what are we that we should doubt or scruple, in respect to that which the Lord our God has been pleased from the beginning to testify unto us. This distinction between his coming in glory and in humiliation, seems not to have been revealed to any of the Prophets, but unto the Son of Man himself alone. Nor was it apprehended by the church before his coming, nor could be apprehended by them during the days of his flesh, nor until he had risen from the dead. The Prophets who prophesied of the sufferings of Christ, and of the glory which should follow, understood not the manner of the thing which the spirit signified by their lips. They saw, indeed, the man of sorrows; they saw his sufferings, and some of them saw his death; and likewise his resurrection; but that which they chiefly saw, was his kingdom and his glory; and the blessedness of the people whom he was to rule over in righteousness. And why did they see this chiefly? Because it was the great end and permanent establishment of God's purpose, unto which his humiliation was but the brief, the transient, the lowly parent. For the same

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reason that the Gentile dispensation, though of a long continuance, is but a little while, as it were, when compared with the eternal duration of the Lord's presence, and of his kingdom, this also cccupies but a brief portion of every prophecy, whereof the fulness is ever reserved for the delineation of the glory which is to follow. There is, therefore, with respect to the coming of the Lord, these three things to be gathered from all the Scriptures taken together. First, a coming in humility, in the likeness of sinful flesh, to take away sin by the sacrifice of himself. 2dly. There is an absence for a season, during which he is hidden in the shadow of Jehovah's hand; a polished shaft concealed in his quiver, to be brought forth again at a future time, 3dly. This time, at which he is to be brought forth once more, is when the Jewish church shall again be taken into covenant with God, and become the head of the Gentiles.

Philalethes.—Aristo mentioned that the appellation of a Nazarene was given to Christ from the town of Nazareth, the most despised spot in Judæa, and that it had nothing to do with the Nazarite; but do you not think, *Valerius*, that the law of the Nazarite, and all those persons who appeared endowed with miraculous power, such as Samson, were types of Christ?

Valerius.—I think *Aristo* is quite correct in following Mr. Sharp, and saying that the word Nazarene has no connection with that of Nazarite; and yet I have no doubt, but the law of the Nazarite pointed out Christ as every other

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law, rite, and ceremony did. There is not time now to give full proof of the subject, but it could be made perfectly clear that Jesus was a Nazarite from the womb, that is, from the resurrection, and that he is now fulfilling the law of the Nazarites in his separation from his church and the world here, abstaining from wine until he drinks it again with his disciples in his kingdom.

Polydorus.—I do not at all question the view which has been taken of that very difficult, and ill-understood subject, the law of the Nazarites; nevertheless, considered as a type, there is much that is instructive in the life of that great Nazarite Samson. The character of this extraordinary person has not been well explained, and has been subject to unmerited censure. The mention made of him as "moved by the Spirit of God;" and in Heb. xi. as "living by faith," is inconsistent with the view of those who see no more of his character than it appears in our translation, and who consider him only as a man indulging in every sin, and accomplishing most of his feats against the enemies of the Lord, in the mere pursuit of his evil propensities. We are informed that his first marriage with a Philistine, "was of the Lord;" and as polygamy was not only winked at, but uncensured, and practised by the best of men; and there were lawful and chaste concubines, as well as lawful wives; it by no means follows, upon a close observation of the narrative, that his conduct on the score of morality was reprehensible. His undue indulgence in what was

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in itself lawful, and his allowing himself to be spoiled of his hair, which was the breach of his vow as a Nazarite, and of that which his vow involved, was highly culpable. But whatever may be thought of his conduct, viewed literally, if he is considered as a type, several difficulties are removed, and the record of so many singular, and otherwise apparently unimportant exploits in the page of eternal truth is accounted for.

In his birth, Brown, (Dict. of Bible) and many others, consider him to have been a type of Christ; and in some circumstances of his life and in his death, he must be viewed not only as typical of Christ personal, but of Christ mystical also. Attachment for, or union, on the part of a type of Messiah, to a Gentile wife, or wives, especially when "it is of the Lord," strongly shadows forth that wonderful mystery which manifested Pagan Gentiles as fellow-heirs with the Israel of God, and partakers of the fulness of the blessing of the Gospel of Christ.

Having been informed, Judges xiii., of the remarkable circumstances of his conception and birth, we are told that Jehovah blessed him; and that the Spirit, Jehovah, moved him at times, in the Israelitish camp of Dan. If we look at Samson as a type of the church in the Gospel dispensation, this may set forth the first progress of the truth by the Spirit in and by the Jews. In xiv. he goes to a city of the Philistines, and desires to have a woman of that

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nation to wife; his Hebrew kinsfolk oppose it, as she is one of the uncircumcised, but finding him determined, they at length aid him in his design, and he espouses her. So the love of Christ to Gentile sinners was early manifested. The believing Jews, and even Peter, the father and mother of our Lord, according to his own interpretation, oppose it; but at length labour to obtain for him a people among the Gentiles.

In his way to espouse his wife, a young lion roared against him, but he rent him as he would a kid, though there was nothing in his hand; and afterward out of this eater came forth meat, and out of the strong sweetness. Does not this describe Pagan Rome opposing Christ's purpose towards his Gentile church, yet at length overcome by no visible weapons, and becoming ultimately the protector and the nurse of the Christian church?

His wife, however, became an adulteress, being given to his companion and professed friend; an apt type of the papal apostacy, following upon her ascendancy to the Roman state. The destruction of the corn, the vineyards, and the olives, follows, typical of spiritual famine.

After this the Philistines burn the adulteress wife of Samson with fire; such is the doom of the Harlot of Babylon, at the hand of Infidelity, the twin brother and ally of Paganism, by which she is to be hated and burned with fire. This first act may represent the commencement of this destruction at the French Revo-

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lution. But it was not without severe loss of life to the Philistines; so France suffered grievously in pursuing her infidel schemes.

The next triumph of Samson deserves particular notice, especially in reference to the contemptible instrument by which it was effected, viz. the jaw-bone of an ass. May not this represent victory, achieved by what they which perish call "the foolishness of preaching," which is as arrows which are sharp in the hearts of the king's enemies, among whom, in various quarters of the earth, the Everlasting Gospel has gone forth? A fountain springs up out of the jaw-bone, of which Samson drinks, and his strength is renewed. The refreshment of the fainting warrior, from the same instrument that is effectual for the overthrow of his enemies, well describes in what way those who hunger and thirst after righteousness should be supplied, viz. by the same preached word. This assures us too, that they who fight the Lord's battles in seasons of danger shall assuredly be supported and refreshed, even in these degenerate days, and by what means they shall be so refreshed.

At length the Philistines entrap Samson into their wiles, and though he successfully resists them at first, yet, by bringing him into closer alliance, and discovering at last wherein his strength lies, namely, in his Nazarite purity, of which he is despoiled, they overcome him. The law of the Nazarite was, that he was himself to cut off his hair, and present it to the

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Lord; here another was allowed to cut it off, and cast it away. In this we have pointed out the course, which there is too much reason to fear infidelity is now pursuing with the church, and in which it will too well succeed, depriving her gradually of her Christian simplicity, and unspottedness from the world, till she be wholly overcome and deprived of her two eyes; her faith, and her knowledge: for when the Son of Man cometh, shall he find faith on the earth? and then shall they exult over her as over the corpse of a blood-thirsty monster, one "who has multiplied their slain;" *(marg.)* and such is the reproach of Christ, even in the mouths of the liberals of the days in which we live; and they shall ascribe their victory to their God, the greater perfection of human wisdom, and the march of intellect.

But their triumph shall be short. If Samson dies, he will die WITH the Philistines. The Gospel dispensation shall expire in judgment and in wrath, and more shall be slain at its death than in its life.

Then Samson's brethren, and all the house of his father, came down and took him and brought him up and buried him between Zorah and Eshtaol, the very spot where the Spirit of Jehovah first began to move him in his youthful days; so shall the remains, as it were, of the Gentile church, which escape the last destruction, and the remnant that shall be gathered in from all nations, be brought into the land, where the word of reconciliation was primarily

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proclaimed to the Jew, when the law at first, as it shall hereafter, went forth from Zion, and the word of the Lord from Jerusalem.

Philalethes.—Notwithstanding the labours of Bishop Horsley, and the papers which have appeared on the same subject in the Transactions of the Prophetic Society, I find the xxivth chapter of Matt. very difficult to be clearly understood.

Aristo.—Our Lord and his Apostles, when speaking of his coming to judge the Gentiles, and manifest his kingdom, so implicates and involves the prophecy thereof with the destruction of Jerusalem, and the downfall of the Jewish economy, that it is an exceedingly difficult, if not an impossible matter to separate the one from the other; in so much, that many commentators see in those predictions nothing more than highly figurative language descriptive of that event. The truth, however, is, that one event is the Prophet's sign of the other, and therefore the language of the one is proper to express the other. This is not peculiar to the downfall of Jerusalem only, but to the downfall of all the great empires, which the Lord has set up, and cast down again. The Prophecies, for example, of the downfall of Egypt, Ezek. xxxii. 7; of Babylon, Is. xiii; of Israel, Amos viii. 9, and many more, are all expressed in language similar to that which our Lord uses in Matt. xxiv. to describe the downfall of the Jewish state, and of the Gentile kingdom. The reason of this identity of language, in describ-

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ing events so far asunder, is, that though far asunder in time, they are not far asunder in the purpose of God. But each are so ordered, and so executed, as to embody the oneness of his counsel and judgment, and to typify the last great judgments of the quick, which shall be executed by the Son of Man. In like manner, to go further back, Enoch, when warning the Antediluvian world, does it in language which Jude applies to the apostacy which he saw forming, and which we see well nigh consummated in the Christian church. The same may be said of all other events in the providence of God; otherwise experience of the past would be no help towards wisdom for the future; but especially may this be said of all those events of providence, which God hath been pleased to record, to foreshew, or to interpret, in his word. They are written for our learning, not so much in the past as in the future, that we through learning them may have hope. But of all the events recorded in Scripture for the edification of the church, that upon which the greatest stress is laid by our Lord and his Apostles, is the casting out of the Jewish church from her seat and her glory in the temple and city of Jerusalem. Because, while the others are the subversion of kingdoms and empires, this is the subversion of a true church. The destruction of Egypt and the downfall of Babylon are two events well fitted to express the downfall of the Roman kingdoms, bound together under the spiritual

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domination of the See of Rome. But for the subversion of a true church, these are not the proper symbols, because they had no right worship of God, nor discipline of the church set up in the midst of them. In like manner, for the downfall of an apostate church, like the papacy, the proper symbol is the casting out of the ten tribes after they had become apostate, always making allowance for the distinction, that the ten tribes being of Abraham's natural seed, had a covenant of restoration and recovery, which no Gentile apostacy can possess. But for the downfall of a true church, such as we possess, there was no right symbol, save the downfall of the Jewish church, of which our Lord himself testifies, that it was a true church when he observed its ordinances, and commanded the people to listen to those which sat in Moses' seat, and do the things which they required of them. Now, that the church of God established in this land, though differing in form, is essentially one in spirit, and a true church of God, I believe, both because of its accordance with the Holy Scriptures, and because of its protestation against the apostacy, and that the nationality is considered as included in the church. I likewise believe, from the minute study and observation of all our civil constitutions, and from the execution of every act, either overtly or implicitly, in the name of the blessed Trinity. But all this is put beyond a doubt in the minds of those who believe with me, that the nation, which in

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the Apocalypse is sealed from the judgments and destruction of the other nations, is this nation of Great Britain. For that sealed nation is preserved from the ravages of the four winds, which lay waste the earth, chap. vii., and it is represented as a church standing on Mount Zion, and following the Lamb, and redeemed from the earth. And the more to confirm the parallelism of that nation with the Jewish nation, it is denominated by the very symbols thereof, named by its twelve tribes, and abiding at Mount Zion in Jerusalem. For these reasons, while I look for the symbol of the destruction of the apostate papacy in the downfall of Babylon, which has never arisen, and never shall arise again, I look for the symbol of the judgment of this nation, and of this national church, to the visitation of Jerusalem in the days of Jeremiah and Ezekiel, and still more particularly in the days of our Lord. I have no doubt, that much light might be cast upon God's purpose by one nation and national church, by the study of those prophecies of Isaiah, Jeremiah, Ezekiel, and others, which have respect to the first visitation of wrath upon Jerusalem.

Philalethes.—In what do you think the semblance between the Jewish church and ours consists, save in their being both true national churches?

Aristo.—Look at Matt. xxiii., which contains an enumeration of those offences for which God was about to judge them. This chapter

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consists of two parts; the first addressed to the multitude and to his disciples; and the second to the Scribes and Pharisees. To the former he says, "the Scribes and Pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, that do; but do not ye after their works, for they say and do not." These words give us the key to the whole chapter; shewing us, first, that the authorities, the guides, the ministers of the church, who had a right to require the observance and obedience of the people, who sat in Moses' seat, are distinguished from the multitude given into their hands by God for instruction, for correction, and for edification in the ways of God. The parallel, therefore, to the Scribes and Pharisees must be found in the ministers, and rulers, and authorities in the church. Not the clergy merely, but the magistrate also, who gives execution by his authority to the decisions of the church. This verse also shews us, that the parallel must be taken between them and a true church, not between them and an apostate church. For of an apostate church, it could by no means be said, "all therefore, whatsoever they bid you do, that observe and do;" for these apostate priests command the people to bow down to stocks and stones, to trust in their own works, to purchase with money the efficacy of the mass, to worship the communion elements as God, and much more that I need not enumerate. They do not sit in Moses' seat, but in Satan's seat. The

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people ought not to observe and do whatsoever they bid them observe. The parallel, if a parallel there be, must be between the spiritual and temporal rulers of the Jewish church, and the spiritual and temporal rulers of a church, of which it is set forth in Scripture as a type: and if the antitype of the Jewish church and kingdom be this sealed nation and church, and all other parts of the prophetic earth be in a state of apostacy, then between us and them must the parallel be found; and whether there be an actual parallel intended or not, as the forms of wickedness, like the forms of righteousness, though in distant ages they may appear different, are yet in fact the very same; we shall no doubt derive much instruction from the careful examination of the whole chapter, which thus proceeds, v. 4: "for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers." This is the characteristic of a church preaching to the people a multitude of works and observances, and requiring of them a load of duties, instead of preaching to them faith as the only ground, and root of justification. Now, how universally this prevails in the church, it requires some explanation and reflection to perceive. For the very distinction taken by the Evangelicals is, that they preach justification by faith only; and so they do in words; but ob-

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serve how it turns out in fact. They will not allow the poor sinner to take immediate assurance of his salvation; but expect of him a probation of doubt and uncertainty, of difficulty and perplexity, before they will permit him to have confidence before God, which is as truly a doctrine of works, as if they were to require alms and offerings to the church. The people who listen to such discourse as permits not assurance of faith from the very first and onwards, are put upon the rack and torture of inward uncertainty and fear, and led to count, and rest upon, the number of their inward spiritualities, as much as the others are led to count, and rest upon, the number of their outward moralities; and the state of the Christian church at this time, between these two sects, of Scribes on the one hand, and Pharisees or separatists, on the other, is exceedingly to be deplored. And when a man rises up to give the people liberty from such bondage, and to preach constant and immediate comfort and liberty through Jesus Christ, straightway they are offended; and who is the most offended? not the Scribes who preach the law outright, but the Pharisees who do the same under this fallacious spirituality.

Philalethes.—I wish you would point out to me some positive proof that such is really the doctrine of the Evangelicals.

Anastasius.—I could furnish you with hundreds; but for a specimen, turn to the review

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of Dr. Malan's Tract, Theogenes, in the Evangelical Magazine, and of Irving's "LAST DAYS," in the Eclectic.

Aristo.—At ver. 5, we have another feature of the rulers and governors of the church; "all their works they do for to be seen of men, they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi." These phylacteries were pieces of cloth, or parchment, on which were written texts of Scripture, and their breadth was supposed to denote special sanctity and devotion. So also of the borders or fringes of their garments, which they were required to wear by the hand of Moses, that they might look upon them, and remember, and do all his commandments, and be holy unto their God. These fringes, also, the Scribes and Pharisees were wont to enlarge, in order to draw the observation of the people to themselves. So also they loved the seat of honour at a feast, and in the synagogue, and reverential meetings in the market place, indicating ostentation, and love of approbation, and notoriety in the performance of every religious office; and how much men do now consult for the public opinion, and how much the church transacts for works in the sight of men, and blazons them abroad in the corners of the streets, and in all public places, needed not to be told. They most abound in this endeavour to fill their sails with the applause

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of the people, who consider themselves the most spiritual; they have introduced this obnoxious feature into the government of the church, whose charities and alms-deeds were wont to be given in secret, and to be administered in privacy, but now they must be blazoned unto the world, with all possible advantages, even often, it is shrewdly suspected, at the sacrifice of truth and honesty. But into this I will not enter further at present, than to admonish you in the Lord's words, "but be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren." I, as a minister of God's word, feel it my duty perpetually to warn my flock against giving any authority to my name, or the name of any man, living or dead. Call no man master, and be the disciple of no man, but of Christ only. How much the tendency of the church is to do so, I know well, and have deeply felt, by the resistance which they make to any truth which certain doctors or ministers of the church have not received. I believe the bare and wicked disposition to call man master, to call good and holy men master, as the church goes, is at this day hindering the Gospel of the kingdom more than any other invention of Satan. The slavish bondage, the extreme debility into which it has brought men's faculty of judging, is an evil greatly to be deplored. I tell you again, call me not master, otherwise both you and I; I, if I permit it, you, if you practice it, shall be forsaken of God. Again, ver 9, "Call no man your father upon the earth,

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for one is your Father which is in heaven." Would that Christ's disciples had given heed to this warning voice; then would there have been no Popes or Padres in the church, both which words signify father. Base man-worship, arising out of man-disposition to create an idol unto himself. "Neither be ye called masters, for one is your master, even Christ, for he that is greatest among you shall be your servant; and whosoever exalteth himself shall be abased, and he that shall humble himself shall be exalted." Having thus exhorted his disciples, he proceeds to state more at large and in details concerning the ruling authorities in the church.

Philalethes.—I have observed that the authorities which I have been able to adduce from Charnock, Toplady, Gill, Horsley, and others, have influenced men more in favour of the doctrines connected with the purpose of God, and reign of Christ, than any passages whatever from the Bible.

Anastasius.—That is a very good reason against furnishing you with any more human authorities; for if men are believing doctrines only in consequence of such authority, and not on the bare testimony of God, they are nothing but the most specious infidels that Satan has ever produced. This is being an angel of light with a witness; and it appears to be the only way in which infidelity could be engendered in those who make a greater profession of religion than others.

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Aristo.—On such the Lord denounces fearful judgments; "woe unto you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men, for you neither go in yourselves, neither suffer ye those that are entering to go in." John the Baptist began to preach that the kingdom of heaven was at hand, and prepared the people for its immediate arrival by baptizing them with water, to signify that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. His preaching and his ordinance were gladly received by the common people, yea, even by the publicans and sinners; but the Scribes and the Pharisees turned a deaf ear unto him; and when our Lord put the question to them, whether he was a true prophet or not, they durst not answer him a word, yea, or nay; for if they said yea, then why did they not believe on him? but if they should say nay, they feared the people, for all the people held John to be a prophet; and thus did they throw all the weight of their influence with the people into the scale, against the preaching of the kingdom. In like manner they resisted the preaching of the Lord, whom the common people gladly heard, as he went about teaching in the synagogues, and proclaiming the good news of the kingdom; but the Scribes and Pharisees, which were the rulers of the church, withstood him, at all hands, waylaid him, perverted the people with their vain traditions, and in every other way did their utmost endeavour to prevent the people

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from receiving the Gospel of the kingdom. So that it was like storming a city for any one to enter into it; the opposition and the strife was so great, as it is written, "from the time of John the kingdom of heaven suffereth violence, and the violent take it by force." To this obstinate resistance, and, alas, effectual also, which the men of name, and influence, and reputed piety, offered to the preachers, and to the preaching of the kingdom, our Lord refers in the words I have just quoted. Now how perfectly parallel is this with the conduct of the Scribes and Pharisees of our own time. The leading authorities in the church, who, however divided among themselves they may be, are well agreed in this, to oppose, with all their might, us who preach the kingdom of heaven to be at hand, and for themselves they utterly throw the subject away from them as an abominable thing; and "the people who hear it gladly," they resist and repudiate, and, with all their might, hinder from believing. In the absence of right knowledge of the subject, and of sound argument, they much misrepresent, falsify, and by all modes of injustice seek to depreciate us with the people. Let the people take heed lest they prevail. To a great extent they are prevailing, and as these Pharisees brought Jerusalem low, by hindering her from knowing the day of her visitation, so the ruling and influential men in the church will bring Britain low, by preventing her from knowing the day of her visitation. I trust that many

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will not be deceived by such hypocrisy, for hypocrisy it is for any man to take upon himself to judge and condemn that whereof he is ignorant. Now observe how these same men are shewn to be hypocrites, in that very thing upon which they pride themselves. They pride themselves upon what they call their spiritual-mindedness; and they accuse us of preaching an outward and temporal kingdom merely. Now God, to prove how false they are in their pretensions to spiritual-mindedness, has raised up men who preach fully and freely, unto every sinner, justification by faith, and the consolations of the blessed Spirit, and straightway they have flamed against these men as violently as against us; so that the assurance of faith, the peace and joy in believing, are at present as much the objects of their insolent and ignorant attacks, as are the coming and kingdom of the Lord. Beware of such calumniators of the truth. This is the day of your visitation; take heed unto it lest it be hid from your eyes.

Philalethes.—Whence does this opposition to the kingdom of God, and to the preaching of it, prevail so much in men, who are otherwise reputed honourable and pious?

Aristo.—Because they love the honour which cometh from men. "How can ye believe," says our Lord, who expect honour one of another, but look not for the honour which cometh from God?" they love the uppermost rooms in the feasts, and the most honourable places in the synagogues. They are wedded to some

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form of this world's goods; they are wedded to some form of the church, and cannot bear to hear of the removal of these things. They accuse us of saying, "destroy the temple;" and by their accusations they will prevail, and the temple shall be destroyed; but, as I trust, to be raised up again. Many among my own congregation do not love the subject of the kingdom. They endure it indeed, but would prefer that I should take up and handle matters of a more common kind. They would have the house patched up; but I tell them to flee out of the house, for it is a ruin, and ready to fall. They would rather not endure the scoffings and the violent opposition of men directed against this subject; but I would have them to stand up stoutly to it, like men storming a walled city, and take it by force, through the opposition of fathers and mothers, and brothers and sisters, at the risk or loss of your life also.

Another judgment the Lord pronounces, saying, "woe unto you Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers, therefore ye shall receive greater damnation." This marks covetousness as a feature of those who sat in Moses' seat; covetousness under the covert of sanctity, or rather sanctimoniousness. Covetousness, applying itself unto the more helpless and defenceless, even the widow and orphan, whom it is the special end of the church to comfort, and of the state to protect; therein they had changed the ordinance of God; and

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instead of being for a husband to the widow, and a father to the fatherless, they had become the rapacious plunderers of both: yet with artifice, with most damnable artifice, through the instrumentality of religion, through the instrumentality of prayer. Now, whether or not covetousness be a characteristic of the priesthood in these times, judge for yourselves; witness, within these few years, bishops of the church dying with hundreds of thousands in their chests; witness the incessant hunt after preferment; the responsibility of so many more souls being easily covered by the addition of so many more pounds to their annual income; witness the office-bearers of religious and charitable societies, who heretofore discharged their office *gratis*, how within these few years they have all been endowed with salaries, in reward, as it is said, of their time and trouble, without remembering, that by solemn ordination their time and trouble is sacredly and awfully devoted to the cure of souls. Witness, also, how every sermon, every journey, every meal, is paid for; every lectureship made a matter of regular traffic; and, in short, the noble office of the Christian priesthood, so well endowed by the state, or where not, which should be cheerfully supported by the people, is made a matter of merchandize, and all things are saleable.

Philalethes.—But surely you cannot furnish me with an instance of this kind in the body called Evangelical.

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Anastasius.—I could produce many; not only amongst the Dissenters, but among Churchmen: and it is not very long ago since the Evangelical Clergyman who had the largest private chapel in London, sold it, because his style of preaching did not draw crowds sufficiently large to it to render it a lucrative property to hold; and another Evangelical Clergyman bought it, whose business it consequently is to keep the people there by preaching just what they will like to hear, as Cecil did some years back.

Aristo.—So much for the covetousness which reigns over the rulers of the church, and which, without instituting any comparison as to *degree*, was a crying evil in the days of our Lord, and is a crying evil in our days also. Whether it shews itself after the hateful way to which our Lord refers, I am not enough in the secret of those things to determine, but I know that never in the history of the church did the priesthood so apply themselves unto women for raising pecuniary contributions from the great body of the people. Our Lord sanctified the services of women, and shewed, by his receiving of the substance of Joanna and Susanna, and many others, that their free will offerings of love and of devotion might well be received by the ministers of his church. Do not therefore understand that I either discountenance or undervalue such gratuitous benefactions, when I blame that use which is now so frequently made of women's influence in order to raise contributions from the body of the people. Nay, it savours too

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much of insinuations, and of smooth flatteries, to proceed chiefly by female mediation, and to come at the people through their persuasion.

Philalethes.—I see you allude to Ladies' Auxiliary Societies, with their Female Committees, &c. which are certainly carried to a most culpable extent, and to the neglect of the greater duties, though more unostentatious, and therefore less liked in these days, of wives and mothers.

Aristo.—More seemly were it, more like unto Christ and his Apostles, to speak unto the people directly, and immediately, to explain to them their obligations, and expostulate with them for their neglect of the same. But let us leave this hateful subject of the Societies, and remember ourselves, when we visit the habitation of the poor, and of the widows, and of the fatherless, to open their mouths wide, and make known unto them the Gospel of the kingdom; to shew them the interests of their immortal souls; and to comfort them with the fatherly love and grace of God: and when necessity requires, to open the hand liberally, and minister to their wants: let us go to them with the fulness of the blessing of the Gospel of Peace, and rest well assured that the Lord will bless us.

The next woe is, in ver. 15: "Woe unto you, Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." In the time at which our Lord spoke, the Jewish Church was

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divided into sects, of which the two chief were the Sadducees, or Freethinkers; and the Pharisees, who believed in the traditions of the Fathers, more than in the Law of the Lord; for they cried, tradition is necessary to explain the law. To this sect the Scribes, and the Lawyers, and the Doctors chiefly adhered, because it was their office to explain the law, and the traditions of the Fathers. These Pharisees were men of great outward decency, respectability, and sanctity, the most religious, grave, and severe part of the community. They being built up in their own self-sufficiency, and in the righteousness of their sect, and in the sure salvation which awaited them, were exceedingly anxious to gain a proselyte from amongst the Sadducees, the Publicans, and the sinners, and to gain him, they would undergo all pains and troubles, and having gained him, would make him twofold more the child of hell than themselves; keeping him in ignorance; binding him up in prejudice; subjecting him to their authority; and otherwise wrapping round him the covering of darkness. They had the key of knowledge, but they took care to keep it from him; they used him for their tool, and bound him up unto the servitude of man for his master. Now, at the present time, we have the Christian Church exactly divided in like manner into two great sects of Sadducees and Pharisees. The Sadducees being the Freethinkers; the Philosophers; the literati; the men of science; and with few exceptions, all who handle the pen

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for the public press; and, amongst the common people, the revilers of authority; the followers of wicked infidel writers; the neglecters of God's ordinances; the prophaners of the Sabbath; the despisers of God and of Christ. The Pharisees are those who have an outward profession of the faith, and an outward reverence of the ordinances of religion; who keep the Sabbath, and attend the Church; who say prayers, and consult much for decent appearances. These are again divided into two classes, the one expecting outward obedience, and observance of the law, before they will give a man confidence towards God: the other expecting inward signs, spiritual frames, and feelings, and evidences, of which a man himself is the only judge, before they will permit him confidence towards God, and justification by our Lord Jesus Christ.

Philalethes.—Which of these two forms of the Pharisee do you consider the more dangerous?

Aristo.—The latter: because the good works of the moral law are outward and visible, concerning which neither he nor others can be deceived; but the inward works of the other are invisible, concerning which, consequently, he *may* be in delusion, and others *must* be in darkness. Besides, the former is not so purely selfish as the latter; and though both be equally erroneous, yet the former has in it a good and virtuous intention of kindness and of charity, which, though accompanied with a false heart therein, is, nevertheless, tending

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towards the cultivation of the soil of a good and honest heart; I judge also by the fact, when I say that the spiritual Pharisee is the more inveterate form of the evil, because I have ever found them the most self-sufficient, and the most pertinaciously set against the Gospel of the free grace of God bringing present assurance of faith, and the Gospel of the kingdom bringing assurance of hope. Now, observe, that as the Scribes and Pharisees of the former church would compass sea and land to make a proselyte, so the Pharisee of the present church will do the same.

Philalethes.—But they do it to convert and save souls.

Aristo.—They think so; and so thought the Pharisees of old. But he who goeth about to convert and save a soul, does it in another spirit, as well knowing that it is God's blessing upon the preaching of the word, upon the preaching and hearing of faith, which ordinarily works this supernatural effect. But the honour of this work is now given to many inventions which they have sought out, such as multiplication of tracts, and the scattering and dispersion of them amongst the people; the enticing them into our favourite circles of religious societies, the getting of them to subscribe, and to collect for our charities, and a thousand other inventions of our own: good enough in their place, but very bad when exalted into the place of the ordinance of preaching, by which it has

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pleased God to save them that believe. A proselytising spirit differs from a Christian spirit in nothing more than in this, that the Christian spirit is calm and resigned to the will of God in the midst of the rejection which his word receives, saying, "even so Father, for so it seemeth good in thy sight." The proselytising spirit is restless, anxious, impatient, over-zealous, as not discerning the power of God, nor worshipping the will of God, but trusting in its own resources, and carried on by its own fervid passion and boundless desires. The Christian spirit is one and the same, and never changes, presenting evermore unto men the grace and love of God on one hand, and the damnation of hell on the other. The proselytising spirit is fluctuating and changeable, adopting various means to compass its end, veering this way and that way, as the current sets, and accommodating to this and to that prejudice of him whom it would gain. The Christian spirit is ever directing men's minds unto God, the Creator and Disposer of all; and to Christ, the Preserver of all, and specially of those who believe, and to the Church of Christ, with its beautiful and perfect ordinances, as the dwelling-place of the Holy Spirit, whence He nourishes, cherishes, and edifies the soul; therefore it is divine, merciful, and catholic. But the proselytising spirit turns men's attentions ever to the distinctions, and peculiarities of the sect, for example Evangelical, to the

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leaders of the party, to the works which they are carrying on, to the things which they favour, in one word, to the singularities and peculiarities of the sect to which they would proselytise. And as Moses was forgotten in their much zeal for Moses, so Christ is forgotten now in their much zeal for Christ; that is to say, as Moses was hidden under the authority of men, so Christ is hidden under the authority of men.

Philalethes.—What proof can you give me that the authority of men, as men, is appealed to by the Evangelicals ?

Anastasius.—The Evangelical Magazine has directly referred the doctrines of the Second Advent of the Lord to the opinion of men, as the issue on which the question is to be tried. So does Dr. Hamilton, in his attack on the writers on the Second Advent; and, if I pleased, I could furnish you with the names of a great many Evangelical Clergymen, in London and its neighbourhood, who have declared, that in their opinion the Doctor's work is unanswerable. The Eclectic Review, and the Congregational Magazine, have also made the subject one of pure personal attack and defence, particularly on Mr. Irving. The journals called Religious, are the meanest and the basest of the present day.

Aristo.—I am not deceiving, neither am I speaking rashly when I declare it to be my conviction that the zeal for religion which prevails amongst the spiritual form of Pharisee,

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is more the zeal of proselytising to a party, than of converting unto God, and unto Christ; and here again I see the parallelism complete.

Philalethes.—But our Lord adds to, "ye compass sea and land to make one proselyte," these words, "and when he is made ye make him two-fold more the child of hell than yourselves;" surely you will not dare to apply such expressions to the spiritual men of these days.

Aristo.—It matters little what I call them, or what they call themselves, but I know what Scripture teaches me to say concerning myself, and concerning all men: namely, that there is salvation only in Christ, and that those who think to be saved by the law do make the Gospel of none effect; those who are looking to be justified by their own works, shall by their own works be condemned; and it matters not whether these works that are added to Christ, be works outward in the world, or inward in the heart; therefore I say, that he who withholds a sinner from receiving Christ as his assured salvation, and rejoicing in him, and seeing at once God to be reconciled through Christ unto his soul, does not preach the Gospel, does not convert souls to God, nor build up souls to Christ. He who maintains that a season and a time is necessary before a man can take hold of peace, and rejoice in God his Saviour, declares a lie, and they who believe it, believe a lie, and both of them shall perish together in the lie which they believe. God

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has sent ministers to preach forgiveness of sins, and the good news of the kingdom, unto all men. The thing they ought to preach is, "thy sins are forgiven thee; thy sins are washed away in the blood of Christ:" and if the poor soul believes that this is the verity of God, why should he grieve any more? now, forasmuch as the spiritual, and evangelical, and moral, have risen up as one man in the church, against those who thus preach Christ, as Christ ought to be preached, I say they are not preaching Christ, but withholding the preaching of him: and it is no matter to me whom this condemns, be it father or brother, I say it to their face, as Paul did to Peter, that herein they are to be blamed. There is creeping in a false Gospel, which intermingles, and intermarries a man's own experience of himself with the work of Christ; and he that believes and receives this, is truly farther from God than if he were a publican and sinner: he has swelled his own importance by marrying his vileness and worthlessness to the infinite preciousness of our blessed Lord. I would rather go and preach the Gospel to the most untutored of the people, to a company of wretched women in the stews, or to the sweepings of the streets, which are gathered into any house for the night, than preach it to a congregation of men resting upon their experiences, and their evidences; and herein, therefore, I see the depth of the wisdom of our Lord, in what he has spoken, that these proselytes are more the children of hell than

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before; or if you will have it more softly expressed, that they are further from the kingdom of heaven; according as it is written, the publicans and harlots enter into the kingdom of heaven before you. These are solemn and awful truths which I speak unto you, but the time is uncertain, and does not admit of delay. The judgments are near; behold the judge standeth at the door; therefore I speak penetrating and dividing words, which indeed set my brethren against me; but what can I do? I must obey God rather than man. Let them take heed how they hear, how they are offended at my words, which are spoken in love. I desire to save my own soul, and the souls of all who hear me. I would fain profit the church, and warn my own country, which is nothing without her church. Lay these things therefore to heart.

The next charge our Lord brings against the constituted authorities in the church, is for their blind guidance of the people, in having taught them that it was nothing to swear by the temple, but binding to swear by the gold of the temple; that it was nothing to swear by the altar, but binding to swear by the gift upon it. He calls them fools and blind for not perceiving that the temple sanctified the gold, and that the altar sanctified the gift; and he teaches them, that whoso swears by the altar swears by it, and by all the things thereon; and whoso swears by the temple, swears by it, and by all things therein; and whoso swears by

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heaven, swears by the throne of God, and by him that sits thereon. Now you are not to suppose that our Lord hereby encourages oaths for the confirmation of a man's word, seeing that in his sermon on the mount he had taught the contrary doctrine, saying, "swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great king; nor by your head, for you cannot make one hair thereof white or black; but let your communication be yea yea, nay nay, for whatsoever is more than these comes of evil." It was, indeed, one of the evils founded upon the traditions of the elders, who said thou shall not forswear thyself, but shall perform unto the Lord thine oaths. Evil as it was in principle, however, by ministering to man's impiety, and making a difference in the obligation of men's simple word and promise, and the same when confirmed by an oath; it still represented the state of moral obligation which man felt to man for those things which he had promised. And here the Scribes and Pharisees had shewn their iniquity, by making the evil thing to be much worse; and by relaxing the obligations, not of a word or promise merely, but even of an oath; some allowing to be binding, others permitting to be broken. The injury thereby done to the confidence of man in man, and that under the sanction of the spiritual rulers, and guides of the people, is not, however, great as it was, the main subject of which our Lord complains, but

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the ignorance, folly, and wickedness displayed in the distinction which they took between those oaths which were obligatory, and those which were not so. They forgot the sacredness of the temple in their avaricious and vainglorious exaggeration of the gold of the temple. They forgot the sacredness of the altar in their covetousness of gifts, and therefore permitted oaths and promises confirmed by the temple and by the altar to be avoided; but those confirmed by the gold of the temple, and the gift of the altar, they held to be binding. To such an extent did they carry this hunger and thirst after precious gifts, that they did not scruple to set aside the most binding of natural obligations, and the most solemn of divine commandments, in order to gain their end, as our Lord expressly charges upon them in Mark vii. 9, "full well ye reject or frustrate the commandments of God, for Moses says, honour thy father and thy mother, and whoso curseth his father or his mother, let him die the death; but ye say, if a man shall say to his father or mother, it is corban, that is to say a gift, by whatsoever thou mightest be profited by me, and ye suffer him no more to do aught for his father or his mother." Thus could they make the word of God of none effect through their tradition, not in this instance alone, for the Lord adds, "many such like things do ye." Now, that which gave this extraordinary stimulus to the desire of gifts, to the hunger and thirst of golden ornaments unto the temple,

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was that for a long season of years they had been adorning the temple, and enriching it, until it had become the wonder of the world. The sums of money expended in the time of Herod, who was king when our Saviour was born, are not to be reckoned up, and they were levied of the people by this system of deception and delusion; by giving to these acts of pecuniary bounty a value and an importance, which neither the obligations of nature, nor the commandments of God, nor the ordinances of religion, could stand against. This false morality and false religion, the Scribes and Pharisees had brought to such perfection, that the people seem to have given with great liberality, as we are taught by an incident in our Lord's life, recorded in Mark xii. 41, "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury, and many that were rich cast in much;" also that the moral guilt attached to these gifts, was a chief cause of the downfall of the temple and Jerusalem, is manifest from Luke xxi. 5, "And as some spake of the temple, how it was adorned with goodly stones and gifts, he saith, as for these things which ye behold, the days will come in which there shall not be left one stone upon another." It seems to be a constant progressive corruption to communicate itself in the love of gathering and hoarding money, and making every thing sacred in religion, venerable in government, and dutiful in the relations of life, to bow unto this, the lowest and basest passion of the human mind.

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If you will cast up in your memory the instances of God's judgments upon kingdoms, as for example, the judgment of Crœsus by Cyrus, of Darius by Alexander, of India by the Sultans, you will ever find that the judgment is brought upon them in the midst of great wealth; and if you will make the same account of the destructions of temples, as of Apollo at Delphi, of Diana at Ephesus, you will find that immense treasures were amassed in them at the time. And so it was with the temple of God at Jerusalem, in the which our Lord warned them. The same has been often observed of the papacy, that the building of St. Peter's, at Rome, together with the luxury of Pope Leo X., was the proximate cause of the Reformation, by driving on at such a rate all manner of exactions and imposts under religious pretences, as brought the papal system into shame and contempt, and made the kingdoms weary to bear it. They forgot the sacredness and the spirituality of every Christian ordinance, and sold it openly for money to the highest bidder. Now, if I err not, the same thing is proceeding in the Protestant Church of Great Britain. An object, the wildest, the maddest, the most frantic, and most opposite to God's word, which ever deluded the minds of men, to wit, the conversion of the whole world, has been started within these thirty years, and to the attainment of this end, it is openly avowed, that money is the great desideratum. Four years ago, it was stated

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and signed in one of their chief congregations, and published for the information of all, that the Lord had expressly forbidden money as a requisite to, or condition of, the apostolical missionary to the heathen; all this was rejected with high scorn, bitter sarcasm, and cruel insinuations; and since that time, the pursuit of money, as the chief, or rather the only means, (for it is nearer the truth to say only, than chief) of attaining this mighty impracticable object, has been going on with hotter haste and diligence until this day. Every means is taken that human sagacity can desire to increase the contributions of the people. I cannot tell what may have been done in the secret workings of the system; but this I know, that in several places, the laws both of God and man have been made void, under the sense of duty to these great societies.

Anastasius.—Hence prayer to God at the opening of their several meetings is not to be tolerated, because it may prevent the attendance of opulent men who hate prayer: hence they dislike the introduction of any portion of God's truth and will by their platform speakers, because it does not tend to bring money.

Aristo.—I will mention one instance amongst many, which came within my own experience. When Mr. Irving was last summer in Scotland, he was required to preach in a church in Perth, where all who could not afford to give silver on entering the church were not

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permitted to enter. He was no party to this, and would sooner have lost his right hand: he knew nothing of the matter till he was going to enter the pulpit, and before the service, he entered his solemn protest against it. The greatest sorrow is, that the Evangelicals engaged in that missionary work could not see, and could not be brought to see, the evil of it; but were greatly enraged that he should call it an abomination. He found that the managers of these societies uniformly chose a time for the public worship, at which the common people were not able to attend. There is a devotion to the mere pecuniary part of all these societies, which cannot fail to corrupt the morality and the religion of all concerned with them; and when we see the great strength of preaching put forth upon such occasions; the dignitaries of the church ascending the pulpit almost solely for such objects; the popularity of wordy prattlers put in requisition for the same; the influence of high names, every thing, in short, by which the matter of money-givers can be exaggerated, called into operation, I believe, and am not ashamed to express it, because I solemnly believe it, that the very same destruction of all morality and religion is going on in the church at this day, under the pretence of a great and good cause, which went on in Jerusalem in the days of our Lord, and which went on in the papacy in the days of Luther. And as the Jewish church soon came to ruin; and the papal church soon after

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sealed itself the apostacy in the Council of Trent, so do I believe, that the church in this land will soon, by the progress of this very same religious avarice, be visited and judged of God.

Anastasius.—I greatly rejoice that the Bishop of London has proceeded to put some check to making churches and sermons mere vehicles for collecting money.

Philalethes.—You observe how angry the Evangelicals are on the subject.

Anastasius.—Yes; because it has operated against their sect: one of their own party impeded the agent of the Continental Society; but since that Society was unpopular amongst the Evangelicals, because it disseminates more truth than any other, they made no remonstrance whatever.

Aristo.—Observe further, that as the temple was forgotten in the gold, and the altar was forgotten in the gift, so the church, which the temple did symbolize, every ordinance of the church, the sacraments, the creeds, the ordination of bishops, presbyters, and deacons, the discipline, and every thing besides, is held at naught in comparison with the contributions of money and of time, and of talent, to the service of these societies. It is now seven years since the thing occurred, which I will now state upon the authority of Mr. Irving, to whom it happened. Upon first coming to London, he was the bearer of a letter to a very worthy man, and good Christian, now no

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more; who, after having perused it, addressed Mr. I. with great seriousness, and said to him, "Sir, it is not by preaching, nor by attending to your own flock, that you must prosper in this city: the number of religious societies, the great good which they do, ought to be the chief care with you, as it is with Mr. —— and Mr. ——, who are our most famous ministers in this city." Mr. I. doubted whether he was serious, or speaking in satire of the state of things; but when it was perceived that all was said in earnest, Mr. I. could only wonder, and take his leave, avowing his intention, however, by God's grace, to continue in the old paths. If in the same societies, in which a subscription of five pounds is announced with thunders of applause, you will announce your attachment to the churches established in the land, or to an establishment in general, or to the good old cause of Protestantism, or to the Athanasian Creed, or to the Five Articles of the Synod of Dort, or utter any word of censure upon the Pope of Rome, or Socinians, or Arminians, or any other class of heretics, or, in short, tell out any of the deep convictions and great interests which you hold dear, you will be received with sneers, haply with hisses, called to order, or to sit down. If this be not forgetting the temple for the gold of the temple; if this be not undervaluing the altar for the gift that is upon the altar, I know not what can be. There is in the working of the great religious system a vanity, an ostentation, an

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avarice, an idolatry of gold and silver, which, if it be not as great now, will be, if not checked and testified against, as ever was the abomination of the Pharisaical system in Judæa, or the mendicant system in old Rome. I therefore will testify against it, and say, woe unto it, after the example of my Lord: and that there shall not be one stone of it left upon another; and though they should gnash upon me with their teeth, as they did upon my Lord, and take up stones to stone me, I will nevertheless say unto them, that it is a grand error to think they shall convert the world, whose iniquity God is shewing out, by their rejection of his Gospel, for which, in due time, he will come to judge them. And this great stalking error, which is propagated through the church by ten thousand methods, is introducing all sorts of misconceptions, accommodations, means, and actions, which, without it, would not be tolerated. But the object is so grand and brilliant, that men are dazzled, as were the Jews, when they looked at the goodly stones and dazzling splendour of the temple. But would they believe in the judgments which are about to come upon the world, and receive the Lord's assurance of being with his ministers, and finding for them meat to eat, and raiment to put on wherever they are; yea, of bringing them an hundred fold for whatever they gave up; then, when this faith was propagated in the church, which now is dead to it, men would start up and say, "send me:"

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like Joseph Wolff, they would say, Carry me to this place over the seas, and leave me there. And do you think there would be wanting in the church men to say, we will carry thee, we will speed thee, we will support thee with our prayers, and with our substance too, if need be? It is not such conduct as this that I would oppose; but the base money-levying system by religious practices that I gainsay, out of which an insupportable offence to God, and to Christ, and to the church, is now come. There are few who can receive what I say; I am sorry for it; but all I can do is solemnly to declare my convictions; aye, and that I have not yet told you half the truth, because I will not suspect where I am not sure; neither will I seek matter of accusation against any one; but as God helps me, I will never cease from expounding the Holy Scriptures, and applying them to the condition of the church at large, as well as to that of every separate soul: and woe is unto me, if I speak not the truth.

The next reason for which the Lord denounces a woe, is ver. 23, "for ye pay tithe of mint, and annise, and cummin, and all herbs (Luke), and have omitted the weightier matter of the law, judgment, mercy, and faith. These ought ye to have done, and not to leave the others undone. O blind guides! who strain at, or strain out, a gnat, and swallow a camel." This feature of the declining church refers to the obedience of the Divine commandments, and

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indicates a preference of the outward letter to the inward spirit. The Lord selects the most minute and literal of the divine commandments which they did observe, and sets the same in contrast with the most large, universal, and moral precepts which they did not observe. In paying the tithe of herbs, the Pharisees went down to the minutest item. But they forgot the great moral demands which God had made of judgment, mercy, and faith. Now, as the work of God's Spirit in the heart is constant, and changes not with times and seasons; and as the true church of God is likewise unchangeable in its moral and religious principles, being conformed unto the image of God; even so the counteraction of Satan, the work of Satan to destroy and uproot the church, is likewise constant, and in its principles is the same in different ages. If therefore, as I believe, the rulers of the church in our own times have a woe gone forth, or going forth, against them, we may expect to witness some such feature as this growing in the midst of us. Not, indeed, in its circumstances the same, because all the circumstances of the two churches are changed, but in its principle the same; and that there is the principle of this great delinquency of the former church in us. It is the preference of outward positive commandments to inward, moral, universal commandments. It is the religion of observances, not the religion of holy, righteous, charitable principles.

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Philalethes.—Does this exist among ourselves? and to what extent?

Aristo.—Yes: to an enormous extent. Tithes were, under the law, appointed to be given for the maintenance of the temple, and the Priests and Levites who served the temple. They were the signs of obedience to the Lord, who was worshipped and served in the temple. The paying of them now no longer exists as a divine commandment, but only as an ancient and fundamental constitution of the kingdom; and therefore, though it be entwined with the very vitals of the State, yet is it not a part of the Christian religion, nor an ordinance of the Christian church, and therefore it would be a vain thing to look for the parallel in this department of our affairs. What then has come of positive commandment and ordinance instead of these, which fell down with the Jewish Polity? what are the outward and visible observances obligatory upon every one who holds the Christian name, that is, those who sit in Christ's seat, and are the rulers of his church? It is obligatory upon us to hold and maintain sound doctrine, which we express by our Catechisms, Confessions, Creeds, &c., and which the Dissenters, for the most part, express by nothing at all, wholly neglecting to contend earnestly for the faith as it was once delivered unto us. Another of our observances is the offering of worship in the assemblies of the congregation, praise, prayer, hearing of the word. Another of the observances is the Sa-

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craments of Baptism and the Lord's Supper. Another is the observance of government in the church, by the office-bearers, in their degrees of Bishop, Presbyter, and Deacon. Another is the observance of discipline in the members of the church, by reproof, exhortation, suspension from privileges, deposition from office, and excommunication. These observances of the church are intended outwardly to represent great moral principles in the believer, both towards God and towards man. Doctrine to represent the integrity, the certainty, the stability of our faith in God, and in Jesus Christ whom he hath sent; worship to represent our love, adoration, trust, and desire of God, through Jesus Christ. Worship by the assembled church signifies also the oneness, communion, and fellowship of love which there is among the brethren. Hearing of the word preached signifies our openness and willingness to be taught by Christ, speaking in the ministers of his church. Our observance of rule, and authority, and government in the church, expressing our acquiescence in his Lordship, and our obedience of him as our head. Our observance of discipline, signifying our perfect obedience to the law of love, and our willingness at all times to be tried by it, so that the weightier matters of the law are, as heretofore, judgment, mercy, and faith, though the forms of the obedience be changed. Now, though I cannot say of the church in general, that they are careful enough of the outward

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and positive ordinances of the church, there being a great body of Sadducees amongst us, as well as of Scribes and Pharisees, yet I can say, that whatever zeal there is, runs out in these forms, and ascends no higher. The observance of the Sabbath; the attendance upon Divine worship; the decent respect unto the churchman and the church; the admiration of our excellent church formularies; jealousy over the letter of the standards; outward decorum in the observance of the Sacraments; rigid exactness in the admission of members of the church where any discipline is observed; these, and such like things, are tithe of mint, anise, and cummin, which the rulers of the church at present insist on. And this, I have noticed, is increasing, and I believe will go on increasing. I believe we shall see a severer outward service: the fasts restored; the festivals brought forward more conspicuously; the Liturgy commended more and more; the Assembly's Catechism, and the Confessions of Faith lauded more and more. I believe also we shall have more and more preaching against balls, and assemblies, and horse-races, and fairs, and other outward violations of decency and order. I believe also there will come into operation a severer discipline, and a stricter communion, and a greater outcry for the forms of Orthodox Doctrine. Now look for judgment; look for mercy; look for faith. Where are they? Judgment is justice, or righteousness, or honesty of heart and mind. Mercy is love, shewing itself

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to the offending; love taking pity on the undeserving, and shewing forgiveness, bearing and forbearing, meek and gentle, kind and gracious. Faith is belief in God, that what he has taught us himself of his own Son is true, is very truth; to be relied upon, to rest a man's salvation upon. I ask if these three great provinces of Divine morality are in existence amongst us to yield the greater tithes of faith, mercy, and judgment? I answer, No. Faith there is none; for if we ask a man what he believes concerning God, he doubts of every thing, and believes in nothing. Doth he believe that God is reconciled to him? No: otherwise he would be at peace with God. Does he believe that Christ has died for his sins? No: otherwise he would have no conscience of sin, but would be rejoicing in the grace of God, instead of having a rueful countenance, and sighing with an oppressed heart. Does he believe that the Spirit is in the ordinances of the church? No: but flatly denies it; or in the office-bearers of the church? or in the baptized? or in any thing else? No: no such thing. Well, does he believe that the Lord is to come again, and judge the quick, and raise the righteous, and reign with them on the earth, and restore all things, and bring in the times of refreshing? No: as little of that as possible; the less the better: the wanderings these of deluded men; the railings of heated fancy; the dreams of inexperienced folly. Where is faith then? it is like the dead languages, shut

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up in books of which the chief are the Bible, the Prayer Book, and the Confessions. If next you ask for mercy, for tender-hearted mercy, which has compassion upon those that are out of the way, and herds with publicans and sinners, and goes after the prodigal, and works upon the hard heart, and seeks to save all, which pities the poor, and is for clothes to the naked, and bread to the hungry; whither is it gone? I know not; but I know it dwells far from us, who are ashamed of publicans and sinners, and invite not the maimed, and the halt, and the poor, to our feasts, but say to the rich man, sit ye down here, and to the poor man, worship ye yonder; streets, whole streets, yea, whole districts, unvisited by the ministers of religion who have the charge over them; the dying uncomforted, the wicked unreproved, with the Gospel of peace.

Anastasius.—A Roman Catholic clergyman declared lately that he had been in the habit of visiting four of the largest hospitals in this town for eleven years; that during the whole course of that period he had never happened to meet with a clergyman of the Church of England in any one of them; although he had often met many Dissenting ministers.

Aristo.—I feel, as a minister of religion in this great city, that we are exceedingly guilty, and that we ought, instead of being at our ease in our homes, to be visiting the poor in mercy, and making known unto them the Gospel of the kingdom of Christ. Oh, hard-hearted Chris-

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tendom, does a brother, especially does a sister, go astray, she is put away from all fellowship of her kindred, of her companions, of her fellow Christians; hard-hearted and scornful, we pass her by on the other side, saying, I am holier than thou. What injustice, not to say what unmercifulness? oh, canst thou not look into thine own heart, and see more there than that which thou at once, and so cruelly, excommunicatest? There we sit side by side, pew by pew, in a church, feigning to worship God in unity, when alas! how often is it, nay, how common, how constant is it, that we know not, and care not for one another, and, on the contrary, often are filled with envy, jealousy, and dislike. We sit and hear the preacher, and do neither believe nor care for the matter he declares; but sitting upon it in cold criticism, as if it were the word of man and not the message of God which he was appointed to declare to us.

Philalethes.—It is generally thought that the character of the Pharisee applies chiefly to the formalists of the church, and not to the evangelicals.

Aristo.—In this respect, indeed, it does not, that the evangelicals require not so much as the other the tithe of mint, anise, and cummin. They have undone the ordinances, in a great degree, wherein they have added to themselves another offence, and established a tithe of another kind, of their own invention, which is the acknowledgment of human authority, and not the church. In one word, obedience to the reli-

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gious world, and not to the church. They have found out strange inventions in religion; but so far from yielding faith, mercy, and judgment, they have risen up, and taken arms directly against them. For they chiefly oppose the two great objects of faith, which are, first, that Christ hath delivered me from my sins; and, secondly, that he is to come again, to put me in possession of the kingdom of this world, from which Adam was cast out. In the second place, they have taken up the very opposite position to mercy, which is, rejecting all that are not of their sect as heathen; whereas, granting they are right, they are but prodigals, and they do them injustice by saying, or assuming, that they are not of the covenant. So that to me this character of the Pharisee is much more revealed amongst them than amongst others.

The sixth accusation of our Lord is, "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess." In Luke xi. 39, we read, that the Pharisee marvelled that Jesus had not first washed before dinner; and the Lord said unto him, "Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also? but rather give alms of such things as ye have, or as ye are able, and behold all things are clean unto you." The meaning of this denunciation seems to be

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this; that the great sect whom he denounces were as corrupt and erroneous in their notions concerning eating and drinking as in all other things; or even in a wider sense the cup and the platter stands for their outward substance, as when it is said "thou hast made my cup to run over," it is spoken of our abundant provision from the hand of God; and to this larger sense I am led, by the Lord's instructions to give alms to the poor, according to the calls which the providence of God made upon them, and then to enjoy the rest without any scruple whatever. In like manner, upon a similar occasion, the Lord said, "Not that which goeth into the mouth defileth a man, but that which cometh out of a man, that defileth a man." Now this is another form of the Pharisaical spirit; to be very scrupulous and very fearful about trifles connected with the use of their outward estate. How much should be set aside for religious uses; what proportion of a man's income; what style he should keep in his house; whether he should dissent from the customs of his rank in this particular; and so forth. This our Lord calls making clean the outside of the cup and platter, and denounces it as a pharisaical thing; and he lays down the rule with great simplicity. Give alms of what you have, and then use the rest, and without a scruple: that is to say, answer the calls that God sends, and take and enjoy the rest, without making any work about it; for, says he, this carefulness about external order and purity in your affairs will lead you to neglect the in-

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ward contents of the cup: the means by which it is filled, and kept full. You will cease to give heed to your extortions and rapines, through your much heedfulness to your systematic charities, and you will think little of the covetousness, the excessive and extortionary premiums, the great gains, which you are daily, hourly practising by calming your conscience, with the decent and decorous domestic economy which you observe, and the regular fixed proportion of your income which you bestow upon charitable uses. Our Lord, by the figure of the cup and the platter, signifies that which contains the substance of a man's support, the whole of his estate, the reward of his labour and industry, the gain of his traffic: by making the outside of it clean, he signifies the outward decency and seemliness of our living, the sacrifices which we make to appearances, the accommodations to public opinion, the offerings to charity. By the inside of the cup and platter full of extortion and excess, we take him to signify the unhallowed sources, the hard and severe measures, the dishonest and dishonourable practices, the unfeeling exactions by which the cup of a man's substance is filled and kept full: and his instruction is, that God who made that which is without, made that which is within also; or in other words, that God looked with as observant an eye upon the secret machinations by which wealth is made, as he did upon the outward and observable methods, by which it is expended; and that it is the part of a Chris-

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tian and of a good man, to be as nice and scrupulous in the management of those things which are inward in his traffic, and known only to himself, as of those things which are outward and known to the world. Now let me put it to your conscience, whether there ever was a time in the history of the Christian Church, I might say, of the unbaptized world, wherein, by such nefarious practices, the coffers of men were filled: wherein so many false pretences were had recourse to, in order to increase our gains. Such severe measure, dealt out by him that has the money, to him that has the goods to sell, which again is retaliated upon him by the insufficiency or adulteration of the thing that is sold. There is a grinding down of the poor also; so that he cannot live by his industry, and is brought into the condition of a pauper. There is a want of tenderness and principle often on the part of masters towards the poor labourer, at whose expense of skill and industry his huge fortune is amassed. There is carelessness to his moral condition; an indifference to the state of his wife and children, and poor habitation; a readiness to let him beg for that which he has as a servant and labourer of ours, which does indeed demonstrate that this denunciation is due also unto us. Contemplate, Protestant Britain, as it is now exhibited, almost the half of its labouring population dependant upon charity, hardly able at best to obtain daily bread. Behold, again, her manufacturing population every now and then brought into actual starvation, while the wealth of the superior or-

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der has increased, and is increasing, and the expenditure of the nation is enormous beyond all example. Are these men guiltless, because they pay the man his scanty wages? are they charitable and religious, because they subscribe occasionally to the relief of the distressed times? In the eye of the law they are guiltless, but not according to the morality of our Lord. Their cup is outwardly clean; no one can charge them with an actionable offence. Nevertheless, within it is full of extortion and excess. Take a view of the thing in another aspect. Look not at the poor labourer with his ill-conditioned family, and miserable home, but look at the young men and young women, of respectable and decent appearance, who, in this city, are employed in the service of shop-keepers, dress-makers, men of business, and others, by whom the retail of commodities is carried on. Is it Christian-like, that these young men and women should be employed from earliest morning till latest evening, with just time enough to swallow their meals; with hardly time enough to refresh themselves with sleep? Is not this extortion of the worst kind, drawn from the life-blood of the young man's strength, and from the bloom of the young maiden's beauty? Cruel masters! can you live upon such extortion from your servants? think not you are guiltless, because you perhaps say a grace at your meals, and open and close your day with a prayer.

Look at this again in another aspect. See how many wealthy, fashionable, and respectable persons who, being possessed of money, use

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it to catch the necessitous occasion of a poor trader, driven to his last shift, and buy up at half the value, that whereon his credit, and the nourishment of his family depends. Look again at that class multiplied a hundred fold, who lie in wait for the distressed poor, and receive in pawn the raiment from his loins, and the covering from his bed. Look at the class of men familiarly known by the name of crimps, who lie in wait for our seamen, to plunge them into riot and sin, and then cast them out of their infamous dens, helpless and forlorn. Oh, I might go the whole round of respectable and reputable society, especially of all who have to do with the poor, who let them houses, who furnish them with victuals; of all those classes who adulterate our food, and mix up the means of life with profitless and deleterious ingredients.

Anastasius.—There is still a large field untouched, of country gentlemen and noblemen, who pull down the huts of the poor, thinking thereby to relieve their estates of the burden of their maintenance: magistrates, builders, brewers, and distillers, combining to tempt the poor with ardent spirits at the cheapest rate, and of the most inflammatory excitement. But the most unequivocal instance is that legal robbery of the poor Irish voters, which is without a parallel in the history of England.

Aristo.—The field is too large; it is far, far too large, over which I could go, and say to every one, "though thou art a man that drinketh out of a clean vessel, it is inwardly full of extortion

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and excess." We cannot summon them into the courts of the king; but they shall be summoned into the court of the King of kings, and be there charged as extortioners. It is a cruel system, and most hateful, of Pharisaical pretence, which is working over this land. We talk of our charities and alms-deeds; they are as a drop in that bucket which is filled with the sweat and tears of an overwrought and miserable people. Woe unto such a system; woe unto the men of this land, who have brought it under such operation. It is not felt to be evil; it is not acknowledged to be evil; it is not preached against as evil; and therefore it is only the more inveterate and fearful an evil. It has become constitutional; it is fed from the stream of life; and it will grow more and more excessive, until it can no longer be endured by God, nor borne with by man. I warn you keep clear of it as far as you can. Let wealth be held in no comparison with the avoiding of such unholy and inhuman practices; so that your business, and property, whatever it may be, yield you daily bread, be contented; and for the rest, see, I pray you, that it be not obtained at too dear a rate.

Philalethes.—I fear, after such a picture, there can be little doubt but that the fate which awaited Judæa, awaits Britain also. But there are yet other two denunciations.

Aristo.—"Woe unto you, Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones,

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and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." It was the custom amongst the Jews, and is, as travellers inform us, at this day the custom in the East, to whitewash the outside of the wall which surrounds their sepulchres, both for the end of making them more beautiful, and for guarding against impurity, by coming too near to any thing which had touched a dead body. These, as they shone in the light of the sun, would, no doubt, cast a very beautiful appearance unto the beholder; so, saith he, did the Pharisees, upon whom any one looking would readily have pronounced them most excellent and worthy men, adorned with all outward grace, and rectitude, and piety. But as the traveller, upon drawing near one of these whited sepulchres, thinking to find within it some shelter, some pleasure, or entertainment worthy of its outward appearance, would have been woefully disappointed, and even horrified, when he found it to contain only rottenness, and corruption, and to communicate only disgust and defilement; so signified the Lord, that any one coming near these Pharisees in hope of friendship, consolation, help, or instruction, would find them hollow as the tomb, and dead to the voice of sympathy as its mouldering tenant. Another figure by which he sets them forth in the corresponding passage of Luke xxi. 44, is this: "Ye are as graves which appear not, and the men that walk over them are not aware of them." This alludes

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to another custom in the East, likewise derived from the defilement communicated by the dead, which was, to mark with chalk upon the ground, the extent of the vaults under which the dead lay entombed. But ye Pharisees, says the Lord, are as if a man walking as he thought upon the unpolluted ground, should be treading upon the dead, and deriving pollution and defilement to himself, when he knew not of it. So, says the Lord, ye Pharisees appear like honest, true, and uncontaminated men, in order to mislead men, whose stumbling upon you do find you to be like an open sepulchre, breathing forth the foul damps and exhalations of the charnel house. Fearful words! most fearful words, to apply to a body of men who carried texts of Scripture written on their foreheads, who prayed, and fasted, and gave alms, and kept the Sabbath with scrupulous exactness, and passed even beyond the bounds of the Divine law, to lay upon themselves traditionary burdens of the elders. But so, verily, it was; they were the most highly esteemed and reputable of the Church in those days. They were the religious world of that time. There was indeed an opposite party, who believed little, and obeyed less, and took the scope of their reason and of their will. These were the Sadducees, the liberals of the time, and were out of the estimation of the common people, amongst whom the principle of faith, and the fear of God, survives and lingers long. The common people, indeed, are so much under the influence of the

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Scribes and Pharisees, that our Lord was constrained to open the short-comings, the wickedness, the deceitfulness, the arrogance, and the utter blindness of these Pharisees, in order, if it were possible, to deliver them out of their hands. They had made Moses void by the traditions of the elders; they had sealed the book of the prophets, and said unto the people, "We cannot read it because it is sealed." They had the key of doctrine in the Holy Scriptures, but they would neither enter into the truth, nor suffer others to enter in, and every one who entered into the kingdom of heaven were so prevented and withstood by these Pharisees, that they had, as it were, to take it by force. "The kingdom of heaven suffereth violence, since the preaching of John, and the violent take it by force." This is the very condition of what is called our religious world. Outwardly it is a whited sepulchre, inwardly it is full of dead men's bones. Their professions are most fair, their account of themselves most flattering, their report of their own works most magnificent. Come into the heart of their operations, and you find disguise, concealment, fabrication, extortion, and many things besides of the like kind; outwardly there is the profession of godliness, the salvation of all mankind, Christ's own boundless love. There is solemnity, gravity, and other deeply imposing appearances; but within there is no prayer, no spirit of love, levity, quarrel, haste, misconstruction, and chiding, and other fruits of the flesh. I say this of the

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system, all reputable as it is. I believe it to be rotten at the core. It may startle and amaze you to hear me say so. So did it startle and amaze the Jewish church, to hear our Lord speak so of the Scribes and Pharisees. It may enrage you to hear me say so; so did it enrage them that he should so speak, and his temerity as they would say, his unmeasurable censure, and open exposure of them, brought him to the cross, from which Pilate, and the people also, had they not been stirred up by the Pharisees, would have made him a way of escape. Therefore, let not this system, which I endeavour to expose, triumph in like manner over those who would speak to you the truth. If from the system, I turn to speak of the men, they are like lambs for the profession of meekness; but, oh, their tender mercies are cruel. There is not a drop of comfort, not a cup-full of cold water; their Gospel is either falsehood, or it is uncertainty; either error or doubt. Their law is iron obligation, not holy love. Their rule and modes are sectarian, and not catholic. Their zeal, the zeal of proselytism, and not of salvation. Their burdens, of one kind and another, intolerable; their doctrine, as thin as the gossamer web, false in most points, and insufficient in all.

Philalethes.—Surely this is going too far; and you cannot mean that all the Religious journals of the day hold insufficient views upon such an elemental point as Justification by Faith?

Anastasius.—Whatever *Aristo* may, I certainly

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maintain, that they all do, with the single exception of the New Evangelical, and the New Baptist miscellany.

Aristo.—Their morals are the morals of expediency; their charity narrow as their own party; their judgments of all within, most flattering and delusive; of all without, most censorious and unjust. They have shut up four-fifths, or rather nine-tenths of the sacred volume. All the Prophecies they have spiritualized away. They have robbed the Jews of what God gave them to be their consolation. They have seared their consciences from the fear of the judgments of which God would have had them stand in awe. They have bereaved the Church of her ordinances; they have deprived believers of their privileges; they have taken arms against the hope of the coming of the Lord; they have scoffed at it, and at judgment; and, in truth, there seems to me hardly a feature of the Scribes and Pharisees, which has not re-appeared in this sect of the Church.

Philalethes.—Yet the other party, the liberal, is worse.

Aristo.—Yes, in one sense; but you know what they are, and what they are driving at. If you are deceived, you deserve to be deceived; an ordinary measure of sagacity would keep you right. Go likewise to the Churchman of the old school. He also is plain and strait forward. You know what he will support, and what he will oppose with all his heart. There is an honesty, and a downrightness, about what

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they stigmatize as the world, which, in the religious world, you would seek for in vain. Every thing floats upon the restless waves of outside appearance. What catches the common eye, what takes the common ear. What so many good men approve; what so many good men disapprove. Thus they cannot be wrong leaning to the multitude. And yet what says the Scripture, "Woe, unto you, when all men speak such of you. Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. Wide is the gate, and broad is the way that leadeth unto destruction, and many there be that go in there." They profess to be religious; you naturally expect that you will find them opposing a measure to make irreligious and unprincipled men magistrates; but you are disappointed. You expect to find them as, being Protestants, opposed to any league with the apostacy of Rome, but you are disappointed. They even prove the reverse of what you look for: because, like whited sepulchres which outwardly are beautiful, but inwardly are full of dead men's bones, because like graves they are, which appear not, while you are treading amongst them.

Anastasius.—I can corroborate this from my own experience; and it was finding the flimsiness of the doctrines, the cant, the whine, the slang, and I might almost say hypocrisy, or at least the want of plain, honest, straight-forward manly conduct amongst the leaders of the religious world, which first led me, many years

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ago, to perceive that all was not gold that glitters there, as everywhere else: and I am acquainted with many persons who never could be brought to join or encourage any of their societies or schemes, entirely from perceiving the same thing.

Aristo.—I could say much more, but that I hasten to be done with a subject so painful to my heart. Yet from which I will not flinch until I have performed my task unto the Lord. Oh, that I could shake this empire of man over the mind of his fellow-man, and rear, in its stead, the mastership of Christ, and the fatherhood of God. Oh, that I could make religion to rest in the word and ordinances of Christ, and not in the opinions of men; then, indeed, I should have accomplished something to recompense the pain and travail of these unpleasant enquiries.

We come at length to the last of these denunciations. "Woe unto you Scribes and Pharisees, hypocrites, because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets; wherefore ye be witnesses unto yourselves that ye are the children of them which killed the Prophets." There is something very startling at first hearing, and upon mature reflection very profound, in this last count upon which the Lord arraigns the Scribes and the Pharisees. For no one would put it down as

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an evil sign of evil times that the people should delight to adorn the tombs of the martyrs of God; and yet our Lord expressly does so, and charges it upon them, notwithstanding the reason they assigned for it, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.

Philalethes.—Whence comes it then that he should pronounce woe upon them for that which seems in itself so comely and beautiful?

Aristo.—A part of the reason, no doubt, is, as he declares, that they thereby bore witness unto themselves that they were the children of them which killed the Prophets.

Philalethes.—But how is this a reason?

Aristo.—Because the sins of the fathers are visited upon the children, and upon the children's children. It is said in Luke, "truly ye bear witness that ye allow the deeds of your fathers, for they indeed killed them, and ye build them sepulchres; therefore, also, said the wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay, and persecute, that the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation. From the blood of Abel unto the blood of Zechariah which perished between the altar and the temple; verily, I say unto you it shall be required of this generation." And how truly was this fulfilled is proved in the history of our Lord, and of the Acts of the Apostles. It

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is therefore most manifest that this mania, which had seized them, of building and adorning the tombs of the Prophets whom their fathers slew, was a part of that same deep system of Pharisaical self-sufficiency and deception, which had possessed the whole sect. The Lord inculcates that they should have been ashamed of the deeds of their fathers; that they should have been sorry for them; have drawn a veil of oblivion over them; or rather remembered them in the presence of God, and wept for them day and night; that He would not count against them the innocent blood which their fathers had shed; instead of which they lifted up a monument to commemorate the deed, and did it all over with beautiful emblazonment. They were not careful to hope or to desire that they themselves were not of that wicked race which had been guilty of such deeds, but they were self-confident that they themselves would never be guilty in like manner. They told the tale of their fathers' guilt, and added, but we are better than our fathers. Shameful, unnatural effrontery! and proud self-sufficiency! No doubt they looked upon it as an act of great piety to be at so much charges with the tombs of the Prophets. They thought it did indicate a like spirit in themselves, and that they also should be found ready to die for the testimony of the truth. Pride is always near a fall, and of all forms of pride, that is the most hateful which boasts itself at the expense of our fathers. If they had visited those tombs, and wept over the

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wickedness of their fathers; if they had strewed there the ashes of their humiliation, and watered them with the tears of their lamentation, it had been well. God would have turned away from them his judgments, his wrath, but at the time when they had in their heart the wickedness to connive at and compass the death of the Son of God, as says the Lord, "ye serpents, ye generation of vipers, how can ye escape the damnation of hell;" they were pleasing their vanity, and blinding their eyes with gay and gaudy decorations of the prophets' tombs. It is a principle, besides, which you will find invariably to hold, that when the reality of a thing, be it a feeling, an idea, a form of character, or a strain of action, can no longer be borne by a people, then they cry out for an image of it; be it a statue, or a picture, or a scenic representation, or some other shadow or type of the reality; and according as the people are devoted to the shadow, you may conclude that they will be indifferent to, or set against, the reality wherever it may appear. The birds that love the twilight, or the moon-beam, cannot endure the glory of the sun. Every one knows that the greatest frequenters of the theatres, and who are the most deeply moved with its representations of poverty and wretchedness, and passion, and pity, are the very people who can the least endure the sight of real wretchedness and distress, or enact the noble part of succouring, or the still more noble part of enduring; and, of all mean spirits and poltroons,

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those be the most notorious who strut the stage in heroic pomp.

Anastasius.—This principle is universally true; you see it in all classes; and persons ignorant of it are often surprised at finding such touching pictures of domestic felicity in poets, who in private life violated every social duty; thus, too, we find so much religious sentiment in writers who are entirely void of its essence, as Young's Night Thoughts, Sterne, and Rousseau. Thus a novel-reader will weep over the recital of fictitious distress, but will shun every scene where its reality is displayed. Of Rousseau Moore says,

> What an impostor Genius is!
> How, with that strong mimetic art,
> Which is its life and will, it takes
> All shapes of thought, all hues of heart,
> Nor feels, itself, one throb it wakes.
> How like a gem its light may smile
> O'er the dark path, by mortals trod,
> Itself as mean a worm the while
> As crawls along the sullying sod.
> What sensibility may fall
> From its false lip, what plans to bless,
> While home, friends, kindred, country, all,
> Lie waste beneath its selfishness.
> . . . . . .
> How all, in short, that make the boast
> Of their false tongues, they want the most.

Aristo.—So, also, I hold to be with respect to religion; that just in proportion as the objects of faith and worship come to be desired by the mind,

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under the imagery of statuary, of the finer arts, and, perhaps, I might extend it also to music in some degree, particularly to its professors, though this be far less exceptionable, yet it is true in general, that in proportion as the sense has a craving for satisfaction, and would have a hand in demonstrating the matter to the spirit, even so does the spirit confess its own impotence, and demean itself from its own dignity, and true devotion ceases; and knowledge is hidden, and purity is soiled, and the objects of faith and hope are degraded, and God himself departs from his only worthy and glorious habitation in the person of his Son, and becomes associated with wood, and stone, and brass, and gold, and other works of the hands of man; and even so, likewise, it comes to pass, that when a people desire to look on the achievements or sufferings of their fathers, painted in a picture, or carved in a stone, in trophies of victory, in "storied urns," or sepulchral monuments, instead of laying up the memory of it in their hearts, and telling the tale of it unto our children, and taking them with us in our hand to visit the solitary moss-covered stone, to weep there together, and to deprecate God's judgment from the Lord; when, instead of this, they please themselves, their fancy, their convenience, their idleness, with decorated and ornamented tombs, it indicates that the true spirit and feeling of sacredness is departed, and can no longer live in the heart; and lest it should altogether die, craves that it may

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live in the sight. And at that very time when a people are most busy in setting up these idols of things which should be contemplated by the spirit in the idea, rather than by the sense in the idol, they are farthest removed from the love of what they seem to dote on, and most ready, if the originals of their images should appear amongst them, to treat them with contempt, with cruelty, and with destruction; as did the Papists to every man that walked in the footsteps of Christ and the apostles, and the martyrs, to whom they consecrated images, and festal days, commemorative of their martyrdom.

The sense ever lusteth against the spirit, and the fruits of sense are ever contrary to the fruits of spirit. These things cannot be gainsaid, especially when we see our Lord placing the two things in closest connexion with each other; outward and apparent reverence for the tombs of the Prophets, and readiness to destroy the great Prophet, and the Prophets whom he should send. Be assured that the connexion between the two things is not accidental, but necessary; as I have explained. And, moreover, that it is no secondary, but a primary sign of a declining church, when it thus addicts itself to the memory and commemoration of the sufferings and actions of worthy men, instead of devoting themselves to the sufferings and actions of Christ; who both set them the example, and was the author and finisher of their faith. It betokens a great decay in the

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living church, thus to have recourse to the worthies of a by-gone age. It betokens a blindness, and want of discernment, which might discover the living, testifying ones, whom God ever has, or an unwillingness to admit the work of God in them, when thus they flit away back into other times, and endeavour to idolize the memory of frail men like themselves. For these then, and many other reasons, which I cannot enter into, this sign of a declining church well deserves the place which the Lord has given it in this roll of accusations against the Scribes and Pharisees.

Philalethes.—But where will you find a parallel for this state of things in the present church?

Aristo.—This feature has been long revealing itself in the Church of Scotland, and long before I reflected on it in connection with this passage of our Lord's discourse, I saw it, and exposed it as a sign of a declining church. The rage for visiting and holding meetings at the graves of the covenanters; the desire to repair, renew, and beautify the stones which covered their mouldering dust; the gathering of large congregations, and making of collections for that end, which, of late days, has started into existence, I look upon as a sign of the church parallel with that before us. If amongst those who take up this bastard testimony, I found any lamentation over the sin that lieth upon the nation for the blood of these men, or any apprehension that it was yet to be required of us, or any me-

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lancholy, gloomy portents of any kind, I would be comforted in that exhibition of their zeal. If I saw any deep feeling of their own sins; any contrast of their own short-comings with the faithfulness of the noble army of the martyrs; any boldness of testimony against the declension and shameful prevarication of the truth, which almost universally prevails, then, indeed, I should have hope. But when I witness only a vain parade of patriotism, or hear an idle tale of sentiment about moors, and mosses, and caves, and other such circumstances; when I see the people parting merrily, and mightily well pleased with what they have done, and thinking themselves very valiant for the truth's sake, what else can I regard it, than a piece of Pharisaical ostentation, destitute of right and good feeling, seeking food for its self-approbation in its ability to sympathise with greatness which it dare not imitate, and with which it has only the sympathy of a name.

I remember once to have been a guest at a civic feast, given in honour of a most distinguished man, where, amongst other things, it seemed good to a worthy divine to make mention of the name of Knox, and hint that a monument to his memory should be erected in that city, where now it stands. The applause, the enthusiasm, passed all bounds of decency; such shouting of voices; such clapping of hands; such waving of handkerchiefs. Amongst five hundred guests, there was not one whose head and hand did not seem ready for martyrdom

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itself. Shortly after, it fell to the lot of a person, not unknown, to speak with measured words, and a painful heart, of the declension of religion amongst the Scottish nobles, and gentlemen, and people, resident in the city of his labours. But his tale was unwelcome: no heart, no, not one, seemed to sympathise with his grief. They hid their faces, and were ashamed that such things should be mentioned; that such things should be talked of in ears high strung with enthusiasm. I did not reflect upon this incident at the time, but I have often reflected upon it since, as an illustration of the principle we are considering, that the feeling connected with building monuments to the martyrs and reformers, is most opposite to the spirit which actuated these martyrs and reformers, and will be found arrayed against it if it should appear again. For surely there never was a higher impulse than that which bubbled up, and boiled over, in the breasts of these well-meaning men. And yet, when one of the company arose and stated in their hearing, not out of place indeed, but in reply to what, by the custom of the table, was required of him, things which the reformers and martyrs were wont to insist on, and for which they shed their blood; the subject was hateful and odious, and could not have been endured, though it had been sustained by the ablest eloquence, and I am certain, if it had been pressed home, and not cut short, would haply have ended in his expulsion from the *zealous* company. The truth is, that

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the whole matter is departed from the region of faith and principle, to dwell in the region of sense and sentiment. The martyrs, the reformers, and the covenanters, who heretofore stood forth in the naked lineaments of historical truth, and in the faithful traditions of the church, are now dressed up in the forms of fiction and romance, unto the fancy and the sentimentality of a corrupted generation. I abhor and detest the license which has been taken with names, and things, and thoughts so sacred; and I dislike hardly less the generation who have received with applause, writings so abhorrent to truth and piety. I could almost anathematize the man who has dug up the bones and hallowed ashes of the martyrs to scatter them abroad with mockery and contempt. And I could almost say, woe to the generation which has showered its riches, and its honours, and its applauses upon such a man; whose company the ministers of religion have courted, and not been ashamed of him who had pillaged the tombs of their fathers. Indeed, whenever I look, whether to the Pharisees of the church, or to the Sadducees opposed to them; whether to the Evangelical or to the lettered sect, I see them emulously employed in bringing up from oblivion, and setting forth in strong relief, the sins of their fathers, in having slain the martyrs and persecuted the church of God. But God is in it all. The Lord our God is working in it all. He is taking evidence against this land. He makes us the witnesses against ourselves; one

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part of us he shews to approve the deeds of our fathers, by writing and reading those tales which palliate and praise them; another part he shews taking credit to themselves, by ostentatiously declaring, that, had they lived in the days of their fathers, they would not have partaken with them in the blood of the Prophets. To me, believing the wisdom of God which spoke all these heavy woes, it is a fearful thing to see how common and cheap have become the name, and the story, and the memory of men, whom I have been wont to hold dear, whose graves, with solitary foot, I have visited in my youth, and wept over, when I thought of the barbarous cruelty which had laid them there; but little thought I then, that I should have lived to see their actions and sufferings exposed with mockery and contempt, and exhibited, I may say, to every beholder who could pay the price. Yet most instructive is it to reflect upon the overruling providence of God in all this work. It is his testimony and witness; his recapitulation of all the sins of this land. He has hired his advocate; he has paid him his price: he has also given him gifts for his work, and possessed him with the spirit of sorcery, and they call him "The magician of the north." A mighty one, he is possessed of a spirit of strong delusion. There is music in him to charm so sweetly, that all who have not the safe keeping of the Spirit are carried captive with his strain, and follow into his dark abode. Like the traditions told us by

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our mothers, of the travelling musician, who went from village to village, charming with his sweet pipe every one who was not protected by a branch of that tree, whereon grows the crimson berry like the drops of the Saviour's blood; and he would lead them dancing after him to the side of the beautiful green hill which would straightway open at his approach, and enclose them all. Even so, from this man of many inventions has the Lord brought forth able testimony against the sinful land of our nativity: each one of its rebellions against the king and the church, he has arrayed in the most attractive colours of fiction and of truth. Then he made a step backward into the times of a better age, and bore testimony to the cruelties of Britain's rulers against the faithful witnesses of God, who died for the faith of Christ's kingly offices in his church. Then he made another step backward, and set forth the resistance made in Scotland to the honourable and godly work of the Reformation. Then he went yet a step backward, and shewed the sin of Scotland, in leaguing itself, and with its most valorous prowess sustaining France, eldest born Son of the Anti-christian Synagogue. Then God strengthened him to bear witness against England also, and he lifted up his voice in witness upon her cruelties to the Puritans, and her hideous wickedness in the succeeding reigns; then he took a step backward, and set forth the intrigues, the policies, and the cruelties of that court which shut the mouth of Archbishop Parker, and laid its

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strong embargo on the work of the reformation. Then he took another step backward, and exposed the cruelties of England to God's ancient people, the Jews; and finally he took another step, and shewed our fellowship with the ten horns of papal Rome, in carrying on that great work of papal ambition in the crusades against the Saracens. This man has been a witness for God, though he knows it not. He has been a great witness against his own country, though he thought not of it. He has summed up the sum of our transgressions against God, in the times that are past. He has brought them into one focus, and held them forth with all the charms of eloquence and poetry. He has done it well. He has well performed his task, like Nebuchadnezzar against Tyre, to whom the Lord gave Egypt for his hire. But what shall we say of this generation, that has heard all this testimony against their fathers, and have shouted applause? whose fancy has delighted in the amusement? whose conscience has been seared to the guilt of those things which he witnesses? Truly, he has piped, and we have danced. We have made ourselves merry with the crimes of our fathers, and of our country. Year after year the annals of her disgrace were unrolled. Year after year the people panted to behold them. In every form have they been diffused abroad, and never have we ceased admiring and delighting in them. This generation, which has approved all these things, has brought upon its head the guilt of all these

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things. I know not whether, like the generation of the Jews, they shall be found to re-enact these guilty deeds; I know not whether he will send amongst us Prophets, and Scribes, and wise men; I know not whether we shall scourge them in the synagogues, and persecute them from city to city; but this I know, that we are witnesses against ourselves, that we are the children of them that killed the Prophets. So that whether I look at the Pharisees of the religious world, who build the tombs of the Prophets, or whether I look to the other Sadducean part of the community, who have made themselves merry with the memory of the Prophets; I am well assured that this sign has been in a most remarkable manner in our times.

But there is another aspect in which the parallel also is seen. As the graves of the reformers, and of the martyrs, and of the puritans, and of the covenanters, where their ashes repose in peace, were suffered to remain in obscurity, until these last days, visited only by those who loved their memory, and delighted to muse upon their acts, and to feel that they were surrounded with the great cloud of witnesses, even so the works in which their spirits were enshrined, I mean their writings, were suffered to remain in a comparative obscurity, until these very days in which we live, during which have been re-published more numerous editions of their most precious works, than in any age heretofore. And here again Providence has so ordered it, as to give to their re-publications the most popular

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and attractive forms. Huge volumes are reduced to convenient pocket companions. The works of one man are ransacked for beauties, and of another for precious thoughts and sayings. And others come represented by some single tract, or discourse, and now they are presented in the cheapest forms by societies, for the sake of the poor; and now again in elegant and beautiful array, for the sake of the rich. As in the former example, when the taste of the people had forsaken the severity of historical truth, and the solemnity of pulpit discourse, God did find an artist of genius, pliant and skilful enough to address them to the people in that only form which was capable of attracting them; so in this other instance, when reading hath ceased to be a labour or a study, and books, from holding their reverent place and prime ascendancy in the library, are come to decorate the drawing room, and adorn the resorts of beauty and of fashion; when religion from the cloister, and reading from the study, have betaken themselves to the ornaments, and relaxations, and entertainments, of the drawing-room table, to be exhibited there to the company as it assembles, and as it withdraws from the festive board, the Lord, that he might not be without a witness, has so modelled and adorned these little pieces of our father's works, and has so ushered them in with commendatory letters of popular clergymen, and influential laymen, as to get them into a wide and rapid circulation, at a time when any one judg-

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ing of the characters of men would have pronounced it utterly impossible. But all things are possible with God. And by the very writings of these men, for which he has got such beautiful shrines, God lifts up his testimony in the ears of every class, and the periodical publications, which are hired in order to puff them off, do not the less convey unto thousands more some tidings of the holy witness which they maintained. Wonderful work of God! how wonderful it is, and how good to trace Thy hand in the things which are taking place around us!

Philalethes.—What do you mean by the periodical publications being hired to puff religious works? you surely cannot intend that Religious Magazines do this?

Anastasius.—The trade of puffing is carried on in a more profligate manner in the Magazines called Religious, than in any other; so that the subject is a matter of standing jest at the trade sales of the Publishers. A Religious Magazine, by puffing a volume of sermons written by one of the trustees or managers of the concern, or by a preacher of its own sect, can make that worth from £200 to £300, which would not otherwise pay for the paper on which it is printed. Nor is the fault all on one side, but quite as much in the public as in the editors; since it is perfectly common for a person to take up a publication in a bookseller's shop, and if it has been praised in his magazine, to buy it: and if not, to put it down: so

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completely is the public mind enslaved to these magazines; and "the people love to have it so."

Aristo.—Now, with all this stir and agitation about the reformers, the puritans, and their works, I know well that there is not a spark of the same spirit living in the religious world. I know that the same truths for which they contended are hated, and persecuted of the religious world. For example, the protestation against the Papacy; the duty of kings and magistrates to govern under Christ, and establish the Christian faith in their dominions; the sealing virtue of the sacraments; the liberty of believing and being justified by your faith, and being at peace; the removal of the law, to make way for grace; the judgments which God is about to bring upon a wicked world; and the personal coming of the Lord; the work of the Spirit, unto the assurance of the believer, unto the removal of doubt. These, and other great topics, which are handled by those very spirits of which they have ornamented shrines in their hands, or rather on their tables, be the very truths against which they are stirred up unto madness. So that here also I see the people bearing witness against themselves. Self-condemned are they, admiring in the dead that which their envy and malice hates in the living; perpetuating in the works of the dead, that which their cruelty would cut off from the words of the living.

Anastasius.—One striking parallel you have

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not noticed, which is, that open sinners do not fly into such paroxysms of rage when their evil practices are exposed, as the Pharisees of old did, and as the religious world now does. This is the touchstone of their humility, about which they talk so much.

Aristo.—In all questions of this kind individuals are not to be taken into the account. It is the spirit which sways and overrules the body to which the individual members belong, and with this alone we have to do. That spirit I maintain to be the same with the spirit which wrought in the Pharisees of old. It resists the true doctrine of the kingdom upon the same principle of narrow-mindedness, and self-sufficiency, and superiority to all instruction, on which the Pharisees resisted the doctrine of the sufferings, and death, and unobservable kingdom of God. It is greedy of money, and hastens to devour widows' houses, under the pretence of religious objects. It labours with all possible devices to make proselytes, and having made them, keeps them in ignorance, and uses them for the advancement of its ends. It sets at nought the church, and its ordinances, for certain societies, whose only principle of union is gold, and whose constant outcry is, give, give. It is scrupulous of outward service, adherence to certain forms of expression, modes of living, and marks of separation, while it neglects the weightier matters of judgment, mercy, and faith. It preserves the outward appearance of moderation and

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charity in the matter of outward estate, but in the inward administration of its affairs, follows the same rule of extortion and excess which have obtained over all the community. It wears a sanctimoniousness and severity of outward appearance to which there is no correspondent depth of piety, range of knowledge, or intensity of love. It makes much ado with the names of the reformers, while it opposes every one who is initiated into the same school of doctrine, and principle of acting. These are the characteristic features of that spirit which in our times has constituted the religious world, and I make no scruple in saying that I hate the spirit, and hope that grace will be given me to expose, and to oppose, it, unto the end. Even so I hate the spirit of liberalism, or rather of licentiousness, which is working in the irreligious part of the community, and opposing this as the Sadducee opposed the Pharisee. So these two, the liberal and the evangelical, oppose one another, and yet are both contrary to the spirit of Christ, and will be found strenuously to resist that spirit wherever it appears. In like manner I hate the papal spirit which is perfected in the papacy, but has its existence in every part of Christendom; and here at home possesses that body of churchmen who truckle to the state, and consider their dignity and their authority to stand and fall, and be commensurate, with that of the state. This is wedding ourselves to the kings of the earth, and withdrawing our love from our living, loving, head; and this

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spirit I also hate, and will ever, by God's grace, contend against. But do I, on this account, hate the men? the souls of the men who are enthralled under these three Spirits? God forbid! Did Christ hate the souls of men when he came to destroy the prince of the power of the air, who works in the children of disobedience? I trow not! Was not that the proof of his love to the individual souls under the tyranny of the devil, the world, and the flesh? So I am sure that I love the souls of men; that I love the souls of my brethren baptized into Christ: while I exercise the discernment given unto me with the view of detecting, and exposing the various changling forms of Antichrist, under which they groan. And the man, evangelical, liberal, or papal, who thinks I love him not, because I hate the evangelical, liberal, and papal systems, does me grievous injustice.

Philalethes.—I must confess, that the feature of the religious world, which strikes me as the worst is the conduct which is pursued by the Religious Magazines: which, whilst one, calling itself "the spiritual part of the periodical press;" another, "the only journal that unites religion and literature;" and another conjures its readers not "to read the works" of writers on unfulfilled prophecy, nor "desert their old pastors," contain greater personalities and coarseness, pride and arrogance, and are more illiterate than the ordinary race of professedly irreligious and unspiritual journals; nay, even surpass those which are openly infidel.

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Aristo.—It is true, indeed, that I speak strongly, because I do both distinctly perceive, and strongly feel, the condition, to which the church is reduced. I am convinced that nothing but an effort of the most strenuous kind, downright honesty, upright zeal, fearless boldness even unto the death, can now deliver us from instant destruction; and therefore I am bold, caring little for myself, except that I might deliver them like brands from the burning; caring little for my name and honour in the church, except that I might be found in her a faithful witness, if it please God; a patient sufferer; and, if I might have my own prayer, one of those for whose sake the Lord might preserve her.

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CONVERSATION THE SEVENTEENTH.

What light is thrown, upon that part of the purpose of God which is yet unaccomplished, by the prophecies given and referred to in the Epistles.

Philalethes.—The prophecies referred to in the Epistles seem to be adduced as arguments to prove some point which the Apostle has in hand, rather than as receiving their fulfilment in any fact actually occurring at the time. New prophecies also are given, that is, prophecies supplying some details which had not been given so explicitly before; but do you not think that most of these refer to a dispensation which has not yet begun, namely, the period to which you have formerly alluded when the New Covenant takes place?

Valerius.—It is not easy to trace the origin of that error which has long pervaded the whole Christian world, namely, that the Gospel dispensation, under which we now live, is the New Covenant that is promised by the Lord in the words of Jeremiah xxxi. 31; xxxii. 40, &c. It is one of the main pillars of the delusions of popery, as you will perceive by examining any of their catechisms, and is well worthy of our serious examination. It seems perfectly clear to my mind that we are not

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under the New Covenant, but under the old; namely, under that of Abraham, into which all true believers are graffed in, that is, the covenant of an imputed righteousness. We are indeed under the New Testament in contradistinction to the old; and under a new dispensation, in opposition to the old; yet not under the New Covenant, but under the Abrahamic. The condition of the covenant of imputation was, that it might become a Testament. The statement made of this covenant by M'Knight, Doddridge, and Whitby, completely nullifies the whole doctrine of the atonement; that of Owen is far more candid, and more satisfactory. He really sees the difficulties of the question, which neither of the other three, nor any of their predecessors, do; and he is not only more learned than any of them, but more honest also. Out of the error that we are under the New Covenant, has arisen another, which is, that Adam was under a covenant of works, as is maintained by Boston, Witsius, Booth, and many others, but for this there is no warrant whatever from Scripture. It is not strictly correct to apply the term covenant, in its full sense, to any other transaction than that which took place between the Father and the Son to effect the great work of redemption. Various revelations of this, indeed, either in whole or in part, have at different times been made to sundry individuals, and to each of these revelations the term covenant has been applied; as the covenant with Noah; the cove-

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nant with Abraham; the covenant with David, &c. The distinguishing feature of the covenant, during the humiliation of the church, is that of imputed righteousness; while the distinguishing feature of it, during the glorified state of the church, is that of inherent righteousness. The new covenant must be opposed to the old in something which is essential; the new is to be with Judah and Israel. The New and Old Testaments differ in all their accidents, or circumstances, but they are both the same in their essentials, namely, that they both belong to a covenant of imputation; for the old saints were justified by faith exactly as the new. "For this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions under the first Testament, they which were called οι κεκλημενοι might receive the promise of eternal inheritance." Heb. ix. 15. Now that the new covenant is not yet given, we know from Rom. ix., for the Apostle speaks of the redemption of the body as a part of it.

Anastasius.—We may gather some light from an examination of the derivation of the word made use of in the original; διαθηκη. Θηκη, from τιθημι, must mean a recipient; and, when it means a recipient of substances, it implies a box, case, cupboard, sometimes a sarcophagus, or, I should rather say, the wooden case of the Egyptian mummies. When θηκη is merely a recipient of ideas, or more properly of words which are their signs, I should expect it would

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mean a paper or parchment on which those ideas are received, or impressed, a record or a deed. The word Συν being added, would signify a deed to which there are two or more parties, a covenant or agreement. The word Δια being added to θηκη would not imply a paper, or parchment, to which there are two or more parties, but simply a written paper, or parchment, which is to be universally circulated, or of general application. It is to go Δια *(throughout)* like an edict, or proclamation, or decree; in this sense, it may also imply a promise, but nothing in the nature of a covenant, or reciprocal engagement. If Δια and Συν are not quite as opposite in their meaning, as North and South, they are at least as far from being identical as North and East; much about at right angles with each other. We have here only Parkhurst and Hederic; the first seems to be on the right scent, the latter throws no light on the subject, as usually happens when Greek is translated into a language so remote from its idiom, as the Latin. These Lexicographers have an ingenious scheme of scrambling out of the niceties of a Greek particle, by giving the reader his choice among as many Latin prepositions as they can, with any decency, append to it.

Theodorus.—The Epistle to the Romans contains a complete body of divinity, and therefore throws the best light upon the subject before us, because it shews its bearing, and the place it occupies in the whole scheme of God's dealings, as far as these are revealed to us. After the

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general introduction, we have, in chap. 1, the condition of the Gentiles; 2, the condition of the Jews; 3, the way in which both are justified; 4, examples of this in Abraham, under the Patriarchal, and in David, under the Mosaic dispensations; 5, blessedness of the believer; 6, his character; 7, his conflict; 8, his triumph; 9, the righteous rejection of the Jews; 10, merciful calling of the Gentiles; 11, restoration of Jews, and blessedness of our earth; 12, shews these to be constraining truths: and 13—15, gives rules by which the believer is to glorify God, and benefit man. The particular circumstances to be gathered out of this general outline, and which bear upon our present subject, are Rom. ii. 16.; the certainty of God's judgments; iv. 13, Abraham the heir of the world; v. 2, hope of the believer; viii. 11, Spirit quickening our mortal bodies; 17, our being glorified together with Christ; 19, the whole creation waiting for the same; 29, conformation to the first-born; ix. 27, Remnant saved, viz. the remnant of Isaiah, x. 22, 23, Hos. i. 10; x. 15, time when this is to be, Is. lii. 7; xi. 15, literal resurrection of the Jews, and life from the dead to the world; 25, fulness of time of mercy to Christendom in the present election; xiv. 11, universality of the kingdom; xvi. 20, Satan shall be bruised under our feet; the word *shortly* may perhaps mean soon after the things have taken place which have been previously related.

As this Epistle is addressed to the church of Rome, it is natural to expect that a prophet

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and an apostle should foresee the apostacy which would befall her, and forewarn her of the same. Accordingly in chap. xi., we see the identical things foretold which have actually come to pass. The church of Rome says, "I am the Mother Church, the Original Church;" that cannot be, for she is a graff, and not the original tree; and Jerusalem is the mother church. The church of Rome has remarkably boasted against the Jews, except when her Jesuitical policy made her temporize with them. She says she is infallible, and can never be broken off; and that she stands by works; take care, says Paul, you stand by faith; and if God did not spare the natural branches, depend upon it, He will not spare you. The gentle language of Scripture is often very cutting. Rome will be cut off at the very time the Jews are again graffed in. Rome is wise in her own conceits; the gifts and calling of God are without repentance to the Jews, but she has no such promise as the visible church of God. The Jewish church did not discover the mystery of the Gentile dispensation, and in like manner the Gentile church does not now discover that which is to succeed.

Aristo.—It is necessary to bear in mind, that the origin of a church is in Abraham, to whom the promises were made, not for a season, but for ever. This promise contains in itself notices of the falling away of the people for a time, during which the Lord would call a people from among the Gentiles, to be for a testimony

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unto his name; yet never once intimating that the natural seed of Abraham was to be abandoned for ever; but, on the contrary, declaiming that they were to be gathered in great mercies, and great numbers, under a new covenant of perfect and abiding holiness. To select one out of the whole Bible, through any part of which this purpose runs, look at Isaiah xlix., in which a dialogue is represented between the Father and Messiah, after he had finished the travail of his soul, like Jacob, for which he had hoped to receive Rachel for his wife; but being disappointed, casts himself upon the faithfulness of his father. While Rachel is refused to him he receives Leah. His Master, or his Father, Jehovah, whose servant Messiah is, promises him the Gentiles for a season, while the tribes are not built up; and he adds, in consolation to him, whom man despiseth, to him whom the nation abhors, "Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, he shall choose thee:" and still further to confirm the mind of Christ, longing over the salvation of Israel, he adds, "thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee;" which words St. Paul applies to the present day of grace, 2 Cor. vi. 2; the comment, therefore, of the Apostle gives us to understand that the preaching of salvation unto the Gentiles, was the act of God's grace unto Messiah, spoken of by Isaiah, during the time

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in which he had resolved to cast off his ancient people. This act of grace to the risen God-man is spoken in the past tense, but that which immediately follows is in the future, and the promise then given has not yet been performed, because it is future to the Gentile day of grace, which has not yet closed, though it is on the point of doing so, and that for ever. This future covenant is spoken of by all the prophets, and particularly by Jeremiah xxxi. 31. All these things are still future, and shall be accomplished in due time by the act of Messiah. The method which God hath bound himself to preserve with his church is, first, that Messiah, after labouring for the redemption of the Jewish people, should be disappointed for a season of his hire, God purposing to chastise them to the uttermost for their sin: secondly, that in the mean time, he should be given for a light to the Gentiles, to call out of them a people for the name of God. Thirdly, that after this interval had expired, he should receive his reward in the conversion of the Jewish people, and the confirmation of the everlasting covenant, with all nations through them.

Philalethes.—This course of God's dealings with the Jewish people is so principal a feature in his word, that every one who does not admit it is an infidel, let him call himself what he may.

Aristo.—In Rom. xi. we are specially warned that as the Jews were cast off for unbelief, so

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shall be the Gentiles, and of a dispensation of severity reserved for us in return for our boasting against the poor Jew.

Philalethes.—Most assuredly the Evangelical World is more unbelieving than the Jews; for taking the whole Bible through, there are more verses that he believes in their literal sense, than the Gentiles do.

Aristo.—Certes, the poor Jew is as much and as unjustly despised as ever, their prophecies filched from them, nought enriching us, and making them poor indeed. The hope of their Messiah to come and deliver them, made a mockery of in the churches; and such a security prevailing everywhere with respect to their own indefeasable right in the olive tree, of which the best of us are but branches, as proves that we think little or nothing of the conditions upon which we stand, and never dream that God will cut us off. Blindness is only happened in part, viz. until the fulness of the Gentiles be come in. There is therefore a given time, which being accomplished, it is added, all Israel shall be saved, according to the method described by Isaiah lix. 20, "the Redeemer shall come to Zion." The coming of the Redeemer to save all Israel by that new covenant of perfection, and inherent holiness, which is then to be made with them, is declared to be at the time when the fulness of the Gentiles is come in; or, as it is expressed in the standard of the church, when he has accomplished the number of his elect, and his kingdom begins to be set up

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over the earth. Now if there be a fixed quantity, called a fulness, which is to be taken from the Gentiles, and thereupon a new covenant and kingdom to the Jews, is it not manifest that there must be a great casting out of hypocrites and professors, when all the saints are gathered; a great burning of the chaff, when all the wheat is winnowed out? But though the dispensation, called the church of the Gentiles, and the riches of the Gentiles, and the reconciling of the world, be then brought to an end, we are comfortably assured in this chapter, that the receiving of the Jews again into favour shall be no less than life from the dead. For if the first fruit be holy, that is, what the Jewish nation had already yielded, or if you please, Christ in person, who is called the first fruits, the trunk is also holy; that is, the whole Jewish nation; and, if the root be holy, so are the branches; and again, as touching the election, they are beloved for the Father's sake, for the gifts and calling of God are without repentance; and though he may seem to have forgotten, yet hath he not forgotten, but still remembers the covenant made with Abraham, and Isaac, and Jacob, and their seed for ever; the everlasting covenant made with David, and with David's son, and with David's throne, and with mount Zion, and with Jerusalem, for ever; when the Gentiles shall come in under the same promise, which did ever include the nations along with, though second to, the chosen seed. It is not according to God's word, nor according

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to his covenant, but, as it were, an expedient to provoke his people to jealousy, and a temporary and intermediate dispensation to comfort Messiah under his privation of his reward, and his separation from her whom he so loved: this, I say, is the reason why the Gentiles have a season of God's favour specially unto themselves. But the order, the eternal order, of the purpose of God is not so. The Jew had, and shall have, the honour, and the supremacy, both as to holiness and priesthood, and as to power and sovereignty on the earth. This is admirably touched, not indeed broadly opened, but beautifully enclosed, and as it were shut up in the verses which follow: "for as ye," Gentiles, "in times past, have not believed, or obeyed, God, yet have now obtained mercy through their unbelief;" that is, their unbelief did as it were force God to cast them out of their natural and appointed honour for a season, and take into their room wild and disobedient Gentiles; then comes the parallel in ver. 31, which I translate according to the original, and as it stands in all versions but our own, "even so have these also now not believed in your mercy, that they also may obtain mercy;" that is, these Jews have been offended on account of that mercy which God hath shewn to the Gentiles. That has proved their stumbling-block, and the cause of their unbelief. For what end? that they also might obtain mercy; that they might know, when reduced to a state of unbelief, of sin, and of misery, how free and

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sovereign is the mercy of God. For he adds, ver. 32, "God hath concluded them all in unbelief," first the Gentiles, then the Jews, the Gentile anterior to his first coming, the Jew anterior to his second coming, "that he might have mercy upon all."

And here I beg you to refer to chap. ii. 9, of this same Epistle, in order to supply a thing which is not stated in the passage before us; "tribulation and anguish upon every soul that doeth evil, of the Jew first, and also of the Gentile." Now what is the meaning of this, but that as the Jew was first favoured with the knowledge of Christ, and the blessings of the election, and the justification by faith, so were they first cast out for their ingratitude and unbelief, into that tribulation and anguish which they are still enduring; for no one will suppose that there is to be at the last judgment, or the judgment of the dead, an infliction upon the Jew first, and then an infliction upon the Gentile. The thing doubtless which he refers to, is the act of judgment which was impending over the Jewish church, and which was first to come. But observe what is to come after it; the same tribulation and anguish upon the Gentile; on the Jew first, and afterwards upon the Gentile; that is, against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds. The Apostle Paul here, as in all his Epistles, and as the Lord himself had done before, saw, and represented the day of wrath,

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as falling in upon the Jewish people, and from them extending itself unto the Gentiles, without giving information of the long period which was to intervene between the one and the other. But first the Gentiles must be entreated with mercy, before they could sin against mercy; must be formed into a church, before they could be judged as a church; we are therefore to look for such a day of tribulation and anguish unto the Gentile church, as has already befallen the Jewish; and, blessed be God, there is also a promise of glory, honour, and peace, to every one that worketh good, to the Jew first, and also to the Gentile; that is to say, the Jew shall first be delivered from the wrath of God, as he first fell under it; and when the Gentiles shall by their unbelief have brought this deserved wrath upon themselves, God, who will not be without a church of faithful witnesses, shall turn unto his own people with that covenant of eternal life, of peace, and of blessedness, which he has promised for them ever since the world began; and through them, and under them, and dependant upon them, as children are upon their mother, shall the Gentiles likewise be blessed, according to all the Scriptures; "in thee and in thy seed shall all the nations of the earth be blessed:" and again, "rejoice ye Gentiles with his people:" and especially Ezek. xxi. 40, "nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant; then thou shall remember thy ways,

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and be ashamed when thou shalt receive thy sisters, thine elder, and thine younger;" that is, according to the vision, the church before Abraham, which was judged in Sodom, and the church after the foundation of Jerusalem, which is represented by Samaria; in one word, all before and all after Abraham; "and I will give them unto thee for daughters, but NOT by thy covenant;" that is, the Gentiles shall not only be admitted second in time unto the glory, honour, and peace, but second in degree also; hers is the covenant of the wife never to be divorced; the Gentile's in the time to come is only the covenant of the children; and as the children are dutiful to their mother, and given over by the husband, into the charge and government of the wife, even so, it appears, shall it be in the age to come, when the Redeemer shall come out of Zion, and shall turn away ungodliness from Jacob.

Philemon.—We are informed by 1 Peter i. 4, that the inheritance promised to the saints of God is now reserved in heaven for them, where they do not see it; it is concealed, an object of faith, but not of sight. This inheritance, however, is to be revealed and made manifest; 5, in the last time, and to come out of heaven, or out of the invisible when Christ comes out of the invisible, and into the visible in glory, 13. When the silly and irreverent, if not impious sneer, of many calling and thinking themselves religious, is thrown against us, saying, "what business have you to do with unfulfilled pro-

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phecy," an answer is furnished us by ver. 10, 11, 12, where we are informed, that not only the ancient holy men of God made it very much their business to search, not only into the prophecies relating to the humiliation of Christ, but also, into the glory that should follow; and, furthermore, that this is the occupation of angels. Now, since the occupation of modern Evangelicals is directly opposed to that of the ancient prophets; nay more, since they censure the business of the ancient prophets, and think they much mispent their time; it is no matter of marvel that the modern religious world resemble so little the ancient religious world, as they avowedly do, from their confessions recently made in the Christian Observer, Evangelical Magazine, and World Newspaper; since the objects of their study are so dissimilar.

Philalethes.—Next to the Epistle to the Romans, that to the Hebrews seems to contain the greatest body of divinity.

Aristo.—The Epistle to the Hebrews divides itself into two parts at the viith chapter; not that I mean that it is not a continuous argument, but that the whole of what has gone before being summed up at the beginning of the viiith chapter, the Apostle proceeds thence onwards to a new and separate division of his subject. His object was to establish the faith of the Hebrew church against the wavering of their own natural hearts, and to convince them out of their own ceremonies. He therefore

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begins by establishing the dignity of Christ, who gave the Gospel, which he does by three comparisons, shewing first, that he was above angels; secondly, above Moses, the head of the former house; thirdly, above Aaron, the great intercessor of worship; and, having done this, he proceeds to develop the Melchizedek character of Christ. He makes the comparison with angels, not for the bare pleasure of putting Christ above them, but, on account of the special hand which the Jews believed the angels had in their dispensation; which was well founded, as we know by the Apostle saying that the law was given by the ministration of angels; and by ii. 5, and also by Daniel x. xii., it is implied that somehow or other the world is under the ministration of angels. Perhaps it is in the way that the Dragon, Satan, is in the Roman Empire, since we find in 2 Kings, it is an angel that becomes a lying spirit in the mouth of the prophets.

In i. 5, the Apostle proves that Christ has a better name than the angels by *inheritance;* names in Scripture, as we have repeatedly seen, being the substance of the thing named. He does not derive his name of Son from being the heir, but is a decreed heir, "whom he hath appointed heir of all things;" not an heir by descent, but because he is the Son; inheritance shews out, but does not give, the sonship; though with us it is different, because we are only co-heirs with him. The creation of the world is subsequent to his going forth as Son,

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because he made it. The context of Psalm ii. shews that the day of the decree is the day of the begetting; but the expression does not refer to his generation in the Virgin, but it is applied by Paul in Acts xiii. to the resurrection from the dead. This is a fulfilment of the decree, a manifestation of it, but the decree itself must be the time when he was marked out, or set up, from everlasting; and there must be many, before one can be singled out as a specialty from them. By so much a man surpasses in his creation the dignity of winds and fire, by as much does the dignity of Christ the holy man, surpass the fallen man. The idea always present in the Prophet's mind, is the end; the glory and not the humiliation, except where they had it expressly in hand to prove the atonement. The xlvth Psalm relates to him who is "for ever and ever," the eternal Son, and therefore no part of it can be applied to the literal David, or Solomon. In the ciid Psalm, which the Apostle also cites, the three interlocutors are the Church, Christ, and the Father; we see by it, that, when Christ comes in glory, it will be in consequence of the full conviction of the Church that she is in such a strait that nothing else can save her.

The ministers unto the spiritual necessities of the church, seem to be the spirits of just men made perfect; the angels do not probably intervene between the church and Christ, though they may be ministers to her in the way of

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providence; and on this truth is built the Popish error of praying to saints and angels. The place that the angels bore to the old church, is that which Christ holds to the new; and hence the greater dignity of Christ than the angels. In his personal ministry, Christ was a minister to the circumcision principally, but now he speaks to his church by his present ministers. Christ's dignity does not consist in having the habitable that now is, but the habitable that is to come; by which, again, Christ's dignity is shewn superior to all others; this is, as it were, the Apostle's test; ii. 5, the main thing of which he speaks; saying, 9, we see, indeed, none of the things alluded to in these Psalms, but we see the man Jesus, 10, put to death; which it was becoming of God to do; the *ultima ratio*, though various intermediate ends may be stated. But he gives a ground for it in the Old Testament; for one of the great difficulties of the Jews then, and now, is, that Messiah was to abide for ever, whereas Jesus is dead. The Apostle's conclusion in ii. 15, is a logical deduction from Scriptures which he is going to quote, proving that Jesus, and those whom he redeemed, were all one with him; therefore as they die, he must die; so also he became man, not only as respects flesh, mind, &c., but, as living by faith on his Father, which is the essential distinction between the unfallen, and fallen man; for faith depends upon the utterance of some word.

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Philalethes.—I am inclined to think that the unfallen man, and angels, must live by faith as completely as creatures who had fallen.

Anastasius.—If you would substitute the word dependance for faith, I would agree with you; an infant feels dependance on its mother, but it would be a forced term to say it had faith in its mother: faith properly must refer to a declaration made in some form or other.

Aristo.—There is nothing which represents oneness of substance so much as parent and child; it was necessary he should become flesh and blood in order to fulfil the conditions which the Old Testament Scriptures had declared to be requisite.

Observe, that the heavenly calling of chap. iii. is a calling *from*, not *to*, heaven. Moses was head of a house. Christ became head of a house at the resurrection; before which he was only a member of Moses' house. He is considered, 1st, in comparison with Moses, the Apostle from God; 2dly, with Aaron, the High Priest. Hence Christ being a head of a house, is appointed to bring them to a true rest, as Moses was appointed to bring them to a typical rest; before this there was to be a day of temptation, which is the present state of the Christian church. The Apostle then quotes the xcvth Psalm, to prove that their despising the rest was the cause of their rejection; and he founds his argument for patience upon God having appointed a day of temptation, and because Christ had undertaken to bring them

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into their rest; *to-day*, being the time of temptation, and of grace. Day means a period; that is a fixed and determined period; no other word would have expressed it; time would have been indefinite; day means time defined, but keeping the termination of it under a veil. People now have no conception that the Gospel day has a certain conclusion. It was necessary to shew the Hebrews the danger of thinking themselves safe, merely because they were members of a church under God's especial protection; which is what men are doing now, and despising the rest.

The argument of chap. iv. is, that God has provided a rest for his church; but as the works of the church are not concluded, therefore Joshua could not have led them into the true rest, which is not appointed until that time; at verse 12, the term for "word," is λογος, not ρημα, which passage it is therefore absurd to apply to the written book, since it evidently refers to Christ's individual person.

At chap. v. the Apostle commences the contrast with Aaron, and shews that Christ was rightly designated a High Priest, because he was the first-born; as is further set forth in chap. vii. Christ did not enter into his office of High Priest till the resurrection, when he was proved the first-begotten from the dead. As to his generation, indeed, He is the *only* begotten, but as to his Priesthood he was the

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first begotten. Death came in to answer an object in the mighty scheme, like that which we call in the sciences, a compensation of errors: for there was, so to speak, an equivocation in God's plan by Adam being the first in time, whilst Christ was first in purpose; so death came as a compensation for all the seeming error in execution, to which this equivocation might have given birth: and this first-begotten from the grave seems to contain the mystery of the High Priest being the first-born: in like manner we, who are of the first birth, shall be kings and priests. Death negatives every being having life in himself: when, therefore, a being came, whom death could not hold, it might be proved that that being was God: that is, had life in himself. Christ ministers only for the election: he was slain for the world: and he presents his sacrifice for whomsoever it pleases the Father to accept him.

It seems to be a question with the Apostle, in chap. vi., whether he will talk any more to people who cannot understand the Melchizedek Priesthood: but he resolves that he will leave the things which belong to Christ's sufferings, and go on to perfection. Men would doubtless argue with him, and say, "why do you go on to higher points, when the people are still babes upon your own confession?" Why? because standing still is leading to the unpardonable sin; the apostasia.

Philalethes.—But what connection is there between the apostacy, and their being babes?

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Aristo.—None; but that standing still brings people into the peril of falling into it.

Anastasius.—Shew me the clergyman or private individual who, having made a profession of Evangelical religion for any number of years, whose sermons, and whose opinions betray no advance in the knowledge of God, and rest assured that that man has become on the very verge of apostacy: and that state, it is my firm belief, is that of the majority, the very large majority, of those who have been for years considered, in this country, the most spiritually minded persons; try it by their books, and by their speeches.

Aristo.—If you will look at ver. 7, you will perceive clearly, from the figure which the Apostle there uses, that he cannot be alluding in the former part of the chapter to the graces of the Spirit but only to the outward ordinances; for, says he, God's dealing with the brute earth may tell you that it is useless to bestow labour in tilling land which will not produce. He knows that stating the truth will never ultimately break down them that are true of heart; and if it drives away those that seemed to be of us, but were not really sound, so much the better. Wherefore he brings forward ver. 13, the promise made to Abraham, for the consolation of the faithful, who might have been cast down at his former statement. There is no error so fatal as to place the church between the Law and the Gospel; the threatening of the law on the one hand, and the promises of the Gospel on

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the other: for the true danger of every professing Christian lies not in the penalty of a broken law, but in apostacy. He stands between perseverance unto the end on one hand, and apostacy into the unforgiven sin on the other. By the preacher's bringing in the law, and holding up its curses, as a motive to the believer to drive him to Christ, the church has lost the faculty of discerning the apostacy, and has therefore coalesced with it; as you have lately seen Chalmers, Wilberforce, D. Wilson, and others doing. The contrary to the cross indeed is the law; but the contrary to the glorified Christ is the apostacy.

The Apostle introduces, at ix. 28, the merciful assurance that *to those who look for Christ shall he appear the second time,* foreseeing that in the last times his true disciples would be in such circumstances as most to need this consolation.

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CONVERSATION THE EIGHTEENTH.

Signs of the Times.

Philalethes.—I wish you would point out to me what you believe to be the signs of the times in which we are now living.

Anastasius.—*Infandum jubes renovare dolorem.*

Philalethes.—Why so?

Anastasius.—Because the signs of the times are to the study of prophecy, what the separation from the evil practices of the world is to the faith of Christ crucified. So long as an opinion either of events passed, or of events future, be held as an abstract opinion, it creates no opposition from any one; but as soon as it produces such an impression on the believer, as to influence his conduct, that moment the storm from false brethren begins.

Aristo.—Nothing is more difficult than to speak of the signs of the times, by reason of the prepossession with which every one's mind is more or less occupied: yet that nothing is more necessary, is obvious, from Matt. xvi. 3, Luke xii. 56, and xix. 42. 44., wherein the Jewish nation, and the heads of it particularly, are taxed with hypocrisy, accused of wilful blindness, and charged with blackest guilt, by our Lord, for not discerning the time of their visitation, which was then drawing nigh.

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Anastasius.—The parallel holds throughout between Judah and England. If any one had said, just before Messiah's appearance, that truly he was coming, and that his coming would be accompanied with judgments upon them, how the Pharisees would have raged and stormed! and that declaration produces a similar effect upon almost every religious professor in the present day.

Aristo.—The frequent discourses given by our Lord, on purpose to describe the signs of his second Advent, and his serious entreaties to watchfulness for it, and especially in the last times of this dispensation, shew it to be a subject of the most urgent importance. For it is thereby manifest that it is the Lord's purpose in bringing in the great tribulation upon Christendom, to hang up notable signs in the heavens and the earth, and to lift up many warning voices unto all, that those may repent who will repent, and those who will not may die, to the justification of God's faithful word and evident signs, which they have rejected. We shall be brought to sinful destruction, because, like Jerusalem, we have not known, nor will know, the time of our visitation.

Philalethes.—You only make me the more anxious to enquire into the signs of these days.

Aristo.—In all the prophecies relating to the Jews, there is one order of events uniformly pourtrayed: 1st. A season of favour on God's part, repaid by ingratitude on their's. 2dly. A

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season of captivity and dispersion under the Gentiles, who should cruelly treat them. 3dly. Restoration of favour to them, and requital to the Gentiles of their cruelty towards his people. I am awfully convinced that we are arrived at the very upshot of the mighty purpose, the winding up of the whole matter. There is no way so sure and safe, whereby a poor, faultering, faithless soul may get unto itself strong assurance of the love and grace of God to the undeserving; of his long-suffering, patience, and forbearance with the backsliding; of his certain and awful judgment upon the impenitent; of the riches of his forgiveness to the contrite penitent, however wretched, miserable, outcast, and worthless he may be, as by the study of the past history and future destination of the Jewish people. It is God's dealings with man written large upon the fluctuations of the world, and blazoned bright upon the forefront of time. In one word, it is God revealed by time, place, circumstance, and person; and such a method of discovering God, could not, but by God, be devised, as it could not, but by God, be executed. For thee, and for me, O poor sinner, was this thing done, that we might know the nature of him with whom we have to do.

Philalethes.—It is very clear, that wherever the redemption of the Jews is mentioned, the destruction of the Gentiles is mentioned also, as cause and effect the one of the other: but to what extent is that to go? and what is the sign of its approach now?

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Aristo.—It was prophecied by Daniel, that four Gentile monarchies should necessarily oppress the Jews: the Babylonian, the Medo-Persian, the Grecian, and the Roman, which was to be the last, and which must therefore be yet in being. It was further foretold, that the fourth kingdom, which is Iron, should, at its extreme period, in its feet and toes, become weak and brittle through the mixture of clay: that it should subsist in ten toes, or petty kingdoms, and when subsisting in this divided state, should receive blows from a stone cut out without hands, which, beginning at the feet of the image, should proceed upwards, and, in like manner, break the whole in pieces; until the entire colossal image of Gentile sovereignty should become like the chaff of the summer threshing-floor, and the wind should carry it away, and no place be found for it: whereupon the stone that smote it should become a great mountain, and should fill the whole earth. Now these four successive monarchies were ordained of God for the chastisement of his people. They began in the region of the Euphrates, with Assyria and Babylon, which has now been for eight centuries under the Turkish power, and which is named twice in the Apocalypse by the name of Euphrates, from whose neighbourhood they arose: so that this part of the image is now in being. The Persians still hold the same territory which they did. Then came the Greek in that very spot which has just risen out of political death into the state of

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an independent kingdom; and lastly, we have the ten kingdoms into which the Roman Empire was divided, still existing in their separate forms: so that we have now the image in the very condition in which it was presented to the eye of the Seer. We are therefore now to look for the stone which is to smite it. From a succeeding vision we learn, that these ten kingdoms were to come under one ecclesiastical domination of a false prophet. It is true, that we have in this land, been separated by God, to be his witnesses against this blasphemous usurper, and have had, for three centuries, no communication with him. He has ridden a quarantine upon our shores of 300 years, without daring to set his foot upon it, but since we have now withdrawn our protest against this blasphemer, God's testimony by Britain against him is relinquished, and his righteous judgment will begin upon that land which, after having been blessed by Him more than any other land, has now despised Him, and made terms of accommodation with that thing which the Lord hates. Egypt also has lately assumed a greater distinctiveness of character than it has possessed since its subjugation by the Turks.

All who have paid any attention to the subject, are agreed that the sixth vial, which is to waste away the Turkish power, is now pouring out. At this time, it is said, that three unclean spirits, like frogs, came out of the mouths of the dragon, beast, and false prophet, the spirits of devils doing signs, which go forth,

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unto the kings of the whole world, to gather them to the battle of the great day of God Almighty. The dragon represents the Pagan Roman Empire, ready to devour the woman, the church, and her man child, the faithful progeny of that church; and the spirit proceeding from it must mean the spirit of arbitrary and bloody power. The false prophet is the little horn of Daniel, that Papal iniquity, and the spirit out of its mouth must mean a progress among men of superstition and delusion. The beast, in contradistinction to the dragon and false prophet, must mean the infidel spirit of savage cruelty which arose at the French Revolution and raged for a quarter of a century. These three spirits have prevailed necessarily over the Roman Earth, during the continuance of its iron form; but now under the sixth seal, they come forth together, and work together, not in an embodied, but in a spiritual manner: thus, while a visible power is at work in the East, drying up the Euphrates, in the West we have a diffusion of principles against the king of saints, and his people. And have we not seen, within the last ten years, the most extraordinary efforts made to diffuse false principles of every kind against the truth as it is in Jesus? At home, here, the principles of infidelity have been diffused abroad amongst the common people in neswspapers, and tracts, and every form by which they could be made acceptable to the largest number: when I say infidelity, I mean Radicalism, and Liberalism, and that

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new form of dissenterism which strikes at the foundation of the Christian constitutions of the kingdom and the established authority of the church. The seed of this anti-christian principle, (for Christ is prince of the kings of the earth as well as head of the church) has within these ten years been sown to an extent in this kingdom which is paralleled by nothing since the world began, and not in this kingdom alone, but everywhere over the wide world have the same principles of liberalism and insurgency gone forth, patronized and promoted chiefly by the philanthropists of this land, who know not God, and obey not the Gospel of our Lord.

Anastasius.—The *Foreign Quarterly Review* states, under the article *Jesuits*, that "from 1817 to 1824, both years inclusive, there have been printed in France, of Voltaire's entire works 31,600 sets, amounting to 1,598,000 volumes. Of Rousseau's entire works, 24,500 sets, amounting to 480,000 volumes. Of the detached works of Voltaire and Rousseau, 81,000 volumes. Of the works of Diderot, Condorcet, and the other chief infidel writers, 207,900 volumes." The *Revue Encyclopedique*, in praising Voltaire, mentions, that so great is the anxiety for his works, that within the last ten years, 100,000 complete sets of his works were sold. If this last estimate be taken, there will be a total of 5,768,900 infidel volumes circulated in twelve years.

Aristo.—Next to this during the last ten years, have the principles of the papacy obtained

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a wonderful dissemination amongst the people. I speak not now of positive conversions, but of leanings and inclinations of the heart towards that abomination, which is defended, apologized for, yea, praised, and cried up in the heart of Protestant Britain, to a degree which is truly appalling. For one word spoken in favour of the Protestant church and clergy, there are a hundred spoken in favour of the Papal church and clergy. We are treated as if we were the off-scourings of the earth, as if we were fools and bigots, yea, knaves and deceivers of the people. The cause of Protestantism, which heretofore made the tongue of Britain eloquent, and strung her arm with superhuman might, is treated like a fool's bauble, an old wife's fable. And in our sister island, and upon the continent, what stupendous efforts are making, by the false prophet, through means of his regular orders, to bring in the ancient supremacy of the Pope, over this kingdom, is well known to every observing man. The missionaries in France, and elsewhere, preaching their superstitious nostrums, and selling their relics and masses, has not been equalled since the times of the Reformation. The exertions of the Jesuits in the same country, to obtain into their hands the education of the children, have also been enormous : and now they have forced their way into that fortress of superstition, the dark mailed and iron handed Austria.

Anastasius —The Irish Popish Bishops have recently formed a Society for the diffusion of

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Popish Heresies. Dr. Baynes' Sermon, on Faith, Hope, and Charity, purposely intended, and well calculated to gloss over their errors; "the State Waggon," reprinted from that infidel publication the Westminster Review; and many similar works, have been distributed *gratis* in several towns, such as Farnham, Guildford, Brighton, and others.

Aristo.—For the operation of the Spirit out of the mouth of the Dragon, which is arbitrary power, I need only refer to that singular feature in the history of these latter years, the Holy Alliance of the chief sovereigns of Europe, and their frequent congresses, in order to preserve their dominion inviolate, and to resist every effort of every kind to restrain their absolute power, or to mitigate its severity. And, methinks that the violence of the radical and papal spirit is driving the ancient constitutional powers of this land into somewhat of the like extremities, and forcing them to club and to confederate for their own interests, which they perceive are in such peril. And it is manifest that there is a diligence, an industry, a breathless haste in all these great divisions of society to propagate their several principles, and to extend them far and wide amongst the masses of the people. It is not a system of power, but it is a system of tuition, that is going forward.

Anastasius.—The school-master is abroad, as Mr. Brougham said.

Aristo.—Yes, it is not a system of obligation to authorities, but it is a system of inspiration

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with false principles, and when the commotion arises far and wide, it will be the mad conflict of infuriated and possessed spirits; it will be the exterminating war of opposite opinions; as Mr. Canning well put forth in his celebrated speech on the Portuguese armament. City divided against city, family against family, brother against brother. There is no longer any mediator, there is no longer any intercession. The rent daily becomes worse; the chasm daily becomes wider. There is division and disunion in every kingdom, in every shire, in every corporation, in every communion of men. It is but barely possible any longer to guide the helm of any righteous course, or to hold the reins of any government. All reverence is gone, all obedience forgotten. You must plead every question before the people, and judge every issue by the outcry of the people. God forgive me if I speak extremely, but of a truth it seems to me there is no longer either king or law, either state or church, either function of office, or honour of high estate. National honour, national dignity, national glory, seem to have departed from the zeal, and even from the esteem of men. Highminded pride, stouthearted honesty, severe rectitude, fearless truth, just dealing, pure piety, fixed faith, secret and unseen charity, all, all that was wont to make a nation great and good, is gone, for ever gone, from the spirit of the age, which is wholly intent upon low-minded avarice, pettifogging bargaining, usurious gain, party violences, cruel

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mockeries, malicious aspersions, party contentions, and such like indications of discordant and evil tempered times. Truly, any man who has received spiritual discernment, or who is even possessed of natural sagacity of mind, and honesty of heart, can easily discern how true it is, that the season of rest and peace has been most actively employed in disseminating all manner of evil principles abroad, and that we are now brought to the brink of that great catastrophe of the 7th vial, which is described in Rev. xvi. 17.

Amidst all these accumulating signs of the nearness and immediateness of such an awful crisis, it is another sign much to be wondered at that there should have been for several years, and still is upon men's lips, the cry of "peace, peace." Everywhere, except in the religious world, whom Satan hath blinded, there is a conviction that things cannot endure in their present state. Monied men, mercantile men, legal men, statesmen, all agree that we are approaching a great change of some kind or other. There is a burden upon men's hearts, there is an awe over the mind, a fear and a dread of something terrible about to happen; but as if men shuddered to utter it, they say, "peace, peace," as if they were stunned at the thought of it; a lethargy had crept over their minds, and an incapacity of making any preparation for the event. It is like the pause, the fearful pause, which occurs between the conception, and the perpetration of some great wickedness,

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when the mind seeks relief in thoughts and words, most opposite from those with which it is pregnant. I do believe that all Christendom is at this moment impressed with the sense of a thing about to be, which is too big for utterance, which it is equally vain for human sagacity to prevent or to avoid; and dreading the fearful crisis, there is, as it were, a desire to stay it off as long as possible, and they cry unto themselves, "peace, peace." And thus it was prophesied to be in the day of the Lord, 1 Thess. v. 2, "Yourselves know perfectly that the day of the Lord so comes as a thief in the night, for when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." Now this judgment and destruction coming "as a thief," is indicated and declared in all parts of Scripture. By the Apostle Peter it is said, that men shall so little expect the judge of the nations, that they shall scoff at the very mention of his coming, and be wrapped up in the cloak of confidence that all things will continue as they are. Now certainly since the world began there never was a time in which God's interference in human affairs was so little thought of, and so little discoursed of. Men calculate upon their ends without taking him at all into the calculation. They are weary, weary of his name, and count it both irreverent and uncivil to make mention of it, save on very rare occasions indeed. Again, the Lord himself speaks of the great tribulation in these words,

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"As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be." And even so we find it, that there never was a time in which men were so belaboured in worldly traffic, and worldly care. Oh! the world has become exceeding oppressive, and the flesh also, upon the souls of men. Men have not time to think, and when you put a thought before them they have not time to reflect upon it. To eat and to sleep is all for which mammon suffers any relaxation. I speak within compass, when I say that there is more hard bondage within the four corners of London, than in any, I had almost said all, parts of the world.

Anastasius.—I was once discussing with some anatomists and physiologists the causes of death, under surgical operations where hæmorrhage is not great, which led to the consideration of nervous energy; and they all agreed that there was a greater expense of it, that is, that there was a greater fever of spirit, both by money-making, and by ambition, and the pursuit of various other objects of sense in London, than in any other quarter of the known world.

Aristo.—The Apostle James declares that the last days shall press very hard upon the poor, who shall suffer great oppression under the

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overgrown pride and avarice of the rich, to whom, he says, ye have heaped up treasure together for the last days.

I cannot speak so well of other lands, but indeed and in truth I can say it is even so of this; where the poor, I say not by oppression of individuals, but by the working of the system, the bare system of money-making, are come to a state of destitution, both in town and country, which does indeed cry aloud unto the ears of the Lord of Sabaoth. All things concur to shew that these are the last times, but yet they will say, peace, peace; negociation, negociation; we are too wise to go to war; we are too poor to go to war; and to war we will not go. There is a fatality in it all. God hath written it, and so it is. He must not be expected, and he will not be expected.

Sophron.—There seems to be a sort of instinctive dread of the fall of Turkey, in the mind of every politician, as if the nations foresaw the cup of horror which is then to be put into their hands. I can only compare it to the sort of instinctive sense I have often witnessed in animals when driven into a slaughter-house. They seem with agony to anticipate what awaits them.

Aristo.—They are fattened for the day of slaughter, but, like the bullock, they shudder to enter the slaughter-house. They hang back; they are beaten; they resist, and again they are beaten; they will not enter it. But even, as in that naval action in which the blood of

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four great powers of Europe, all desiring peace, was shed, the Lord would not let them alone, but plunged them into fiery conflict, so shall it be with the nations who, unwilling though they be to take the cup, shall yet be constrained to drink it to the dregs, Jer. xxvi. 27.

Philalethes.—What would you advise us to do in this juncture of affairs ?

Aristo.—To turn unto the Lord with weeping and with lamentation, with fasting and with sackcloth, to bewail all our sins in his presence, and to cast ourselves wholly upon his mercy, if haply the Lord will repent him of the evil and pardon us, as he did Nineveh of old ; or if not, if the word is gone out of his mouth, then that in the day of great tribulation we may stand between the living and the dead, with our censers full of incense, which are the prayers of the saints, and so as Aaron did of old, obtain a shortening of the days of vengeance. Enter into your closets, and shut the door, and pray unto your Father there, that he would hide you, and your wives, and your little ones, in the day of the fierceness of his anger: for of this I am assured, that in those swellings of Jordan, no arm can avail but the arm of faith ; in those mighty billows and waterspouts of the Lord, no strength will avail but the arm of Him who is Almighty. For the sake of our own land, withstand by all lawful means any communion, or agreement of any kind, with the abomination of Rome. Suffer not those who reason, upon principles of political expediency, atheistical

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principles which acknowledge not God in the affairs of men; suffer not those who take so high a tone, and call us illiberal and cruel, selfish and unjust; suffer them not to bear down your faith into silence, or into shame, but lift up a calm, firm, and persevering testimony against any thing, however recommended, which will compromise the Protestant standing of Great Britain. Be not indifferent upon this weighty question, on which hangs the glory or the shame, the standing or the falling, of this great kingdom.

Philalethes.—It is not easy to do this without seeming to take part with the Irish Orangemen, who, as men, are many degrees worse than the Papists.

Anastasius.—Undoubtedly, it is not; and therefore, it is necessary to be very guarded in any public protest that we make; and be sure that in protesting against the religious offence towards God, we do not palliate the political cruelty of Ireland's government, which belongs rather to politics than religion.

Aristo.—I know they will call us bigots, and false-hearted men; but it is not so: it is because we fear God, and hate the thing which he hates: because we believe in a Providence over kingdoms which they do not believe in; and understand the principles of that Providence which they understand not. Shall they who are ignorant of God pretend to understand what is good for man? I pray you teach the adversaries; instruct them a little concerning

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that about which they dogmatize; and be not overawed by the numbers, or by the violence of those who oppose the truth. Sustain well and patiently your part in the commonwealth for God, for the king, for the church, and for all the people. This is our principal duty of an active kind.

Philalethes.—What do you think is the destiny of Protestant Britain, in these eventful coming days?

Aristo.—That is a question of detail on which it is most difficult to see one's way. I must assume, because it would take up too much time to prove, that the sealed nation in the Apocalypse typifies this nation, a nation containing the true church, (which is the idea, and which could be set forth in no other expression that I know of,) which God took out of the ten kingdoms of the Papacy as the holy portion which he would preserve for himself, the tythe, the omer, or first fruits of the harvest which is to be reaped. These are sealed before the day of wrath which fell upon the earth, at the opening of the sixth seal, and termination of the 1260 days, which is at the French revolution. In virtue of this sealing, we were preserved when the other papal kingdoms stooped, and fell before the great Infidel captain. This same nation is represented with the symbols of a true church, as standing upon Mount Zion, following the Lamb, and undefiled with the papal fornication; and while the fall of Babylon, or the false church, is represented in that

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chapter by the ecclesiastical symbol of treading a wine press, no indication occurs that the Lord was minded to destroy the true church likewise. Again in chap. xv. a similar silence is preserved respecting the fate of the same body. This sealed nation is presented to us by Ezekiel, as those who were sealed of the men with the inkhorns, that they might be preserved in the destruction of Jerusalem: and though they were so preserved, yet they did not escape the captivity of Babylon, but were carried thither, that in them the true church of God might be preserved. I therefore hope, that in the Antitype the like preservation may be expected by the sealed nation, and that we shall not be involved in utter extermination like the other kingdoms of Babylon, however we may be humbled, and chastised, and purified. Again too, I take comfort from Bishop Horsley's view of Isaiah xviii. which seems to shew a nation not destroyed, when the other ten are, from chap. xiii. to xxiii., to which I think Isaiah ix. 9 refers, and likewise xxiv. 13. Joel ii. 32 shews also deliverance in another place besides Jerusalem; even as I think the remnant of the Gentile church. See too, Amos ix. 11. But what are we, that we should be preserved from external violence? We are not almighty. This island is not invincible. With God upon its side, indeed, it has done most marvellous things: with God upon its side, it has stood single handed against the world, and prevailed. But now that we have forsaken God by ad-

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mitting all comers to the holy offices of Government; and by withdrawing our protest against that apostacy, and against that accursed hierarch of Rome, who is nodding to his eternal downfall, think you that God will continue to deal mercifully with us for ever? will he not rather resent the insult done to Christ, with whom we have been in covenant for so long a time, and whom we have forsaken to enter into covenant with antichrist? For this wickedness he will, I believe, give us up for a season to our own lusts, and bring us with the rest of Babylon, under the captivity of that mighty one who is about to arise; and we shall be found, along with the rest, marching in his train.

Philalethes.—But what signs do you see of the temporary depression of this land?

Aristo.—I see it in every thing around me. I see a crown shorn of its lustre in the sight of the people. I see the sceptre of majesty become a bauble in the eyes of an irreverent and infidel people. I see a government with its vigour gone, bearded at home by upstarts, and set at nought abroad; tame, dispirited, acquainted with succumbing. I see the councils of the kingdom ignorant of the first principles of a Christian state. I see the nation falling into factions. I see the people despising their superiors and their rulers. I see the church ignorant of its foundations, indifferent to its dignity, and ready to sacrifice all upon the altar of liberality. I see one half of the nation arrayed

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under the banner of dissent, and united into one band, to say and to swear that an established church is an offence to God, and to man, and must be pulled down. I see education without principle; and literature without seriousness. In one word, I see a glorious nation crumbling into dissolution. Soon shall we be ripe for the sickle of some reaper, either from within or from without; and certes, since the Protestant constitution of this kingdom has fallen, there is nothing for her but to march rank and file with the infidel Antichrist, whose predecessor we overthrew in his last great pitched field. Such are the signs which I see of subversion to this great Protestant kingdom: it begins by league, and ends by spoliation.

Philalethes.—And what signs do you see, if any, of our rising again?

Aristo.—I see it in the word of God, in that act of solemn sealing by which we are set apart from extermination. But I see it also with my eyes in those true built churches which God has planted in the midst of us, for His Name, out of whom, I do perceive that at this present time, He is bringing men who are not ashamed of His Coming nor of His testimony. It is not for disappointment, that all on a sudden, in so many parts, He has made His church to break the ominous silence, and speak of His Appearing. It is not for nought, nor is it for disappointment, that He has opened unto us His prophecy, and given us to speak of His kingdom. It is not for nought, nor is it for dis-

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appointment, that He is opening unto the church the ancient liberty of preaching, and calling upon her children, no longer to doubt, or know Him afar off, but to assure her heart and rejoice before Him. There is a work of God proceeding in the land, of another kind than the evangelical revival. The Lord is teaching unto his people the foundations of Zion, that when the shock comes, they may know whereon their feet do rest. The shock doubtless will come, and try the faith of us all; and the Lord may be pleased to water the plant once more with the blood of his people. Yet, nevertheless, I believe the plant will live through the stormy weather, and will prove to be the salt of this land, for whose excellence the Lord will have mercy on it, and raise it up again, to do great things for his people Israel which are appointed unto her.

Polydorus.—The Parables of our Lord contain the clearest predictions of the signs which are immediately to precede His Coming. The state in which the church is to be we have already considered in the last conversation; and the Parables almost exclusively relate to the kingdom of God.

Anastasius.—But do again remember that signs are not for those who do not believe, but for those who do. They are of all things, those by means of which a sceptical age will most surely harden itself in unbelief. No one believed the accumulated mass which gathered round the first advent of our Lord; and even the disciples, the elect themselves, were unable to

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see the signs until after the events which they portended, had taken place. Hence the very great importance of them to us; and the necessity to strain our eyes and outstretched necks to behold them; and hence, too, the certainty of our meeting with scoffs and sneers, not so much of an infidel world as of a false professing heartless church.

Aristo.—The succession of Parables in Matt. xiii. &c., is given by the Lord for the single purpose of teaching true and correct ideas concerning the Kingdom of Heaven, or the Kingdom of God. But, first we must know what is meant by the words the Kingdom of Heaven, or the Kingdom of God, before we can profit from these parables which set forth its resemblances. John the Baptist came proclaiming, "the Kingdom of Heaven is at hand." And when the Evangelists would describe, in one word, what was the substance of their preaching, they called it "the Gospel," or "good news of the Kingdom." Now, to one reflecting upon this, the constant theme of the Baptist, and of the Lord, and of his Apostles, it is not only clear that the *matter* of the Gospel, the word of preaching, the substance of faith, the object of hope, is the Kingdom of God, which, also, is the only future thing that we pray for in the Lord's prayer, "Thy kingdom come," adding this commentary, or exposition, "thy will be done on earth as it is in heaven;" and therefore in the very first blush of the thing it is manifest, that every preacher should be occupied in proclaim-

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ing to every man the Kingdom of Heaven which is to come, whatever may be his opinion concerning the same. We are not to be abused or derided for preaching a Kingdom, but they who do not preach a Kingdom are to be accused of not preaching the Gospel of our Lord and his Apostles. But besides this, another thing is manifest from this style, in which the Baptist, and our Lord began their ministry, namely, that the term "Kingdom of Heaven," signifies something with which the Jews were perfectly familiar. For had not this been the case, what would have been the meaning of preaching it *at hand?* of preaching a thing *at hand*, concerning which they knew, and therefore cared, nothing at all? For example, if a preacher were now to stand up and preach that the conclusion of the meteoric cycle were *at hand*, that the *annus magnus* was nearly closed, or any other event in time, to which you attached no ideas, and consequently, no hopes, or fears, would he be called a wise man, or a fool? Certainly a fool; for every one will answer and say, what's that to me? What concern is it of mine? It were not like a message of God, upon which to send Messiah, and Messiah's forerunner, to proclaim a thing to which the people were utterly strange. But if, on the other hand, he were to stand up and say, in the midst of them all, "The judgment of the quick is at hand, the outpouring of the seventh vial is at hand," then, indeed, you would feel it to be a most grave and mighty message with which

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he was burdened, because you have already a distinct apprehension and a deep feeling of that which these words convey. Forasmuch then, as the Jewish people, to whom these tidings from the Lord were sent, must have well understood the meaning of the expressions in which they were couched, the question arises, and what did they understand thereby? They understood what God had taught them in the Old Testament concerning a Kingdom which was yet to be upon the earth. That kingdom, which being every where mentioned in Scripture, is particularly set forth in its succession by the prophet Daniel, as about to follow the four successive Gentile monarchies, under which the Jews, as the church of God, were to be brought in bondage. Dan. ii. 44, "And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Again, Dan. vii. 13, "I saw in the night visions, and, behold, one like the Son of Man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And again, ver. 27, "and the kingdom, and dominion, and the greatness of

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the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Here then is the fountain from which the Jews drank their expectations. There is a fifth kingdom, coming in succession after four others, which is called the kingdom of God, the kingdom of the Most High, the kingdom of the Son of Man. Those four previous kingdoms had come, and three of them had passed away; they had already endured the fourth for two hundred years, a longer period than any of the three preceding; and they were in daily expectation of that fifth kingdom of God, of Messiah, of the Most High, or of Heaven, in which they were to hold the government under God, over all the nations of the earth. Now this, and nothing else, is or can be, the thing which our Lord means in the Gospels by the Kingdom of Heaven; for this, and this alone, is what the Jews understood, and had been taught to understand by that expression, the kingdom of heaven. Our Lord did not come to abolish, or make void, the law and the prophets; verily not to destroy, but to fulfil them; not to alter their faith; that is, not to give them new objects of belief, but to correct any erroneous notions and conceptions which they entertained concerning that kingdom upon the earth, which is, and ever has been, and ever will be, the object of the churches expectation.

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In the preceding parable, he had given forth the true doctrine concerning preaching, and under the symbol of seed sown in four divers kinds of soil; and the seed sown he calls, ver. 19, "the word of the kingdom." And the parable, or rather his parables in general, he calls, ver. 11, the mysteries of the kingdom. That parable of the sower, contains no more than the doctrine of the reception which the Gospel of the Kingdom should receive from men. It has to do only with the seed time, with the labours of the sower, which is going forward, and has been going forward, since the Son of Man began the labour, and shall continue until the Son of Man comes seated on the cloud with the crown upon his head, and the sharp sickle in his hand to reap the harvest field.

The deniers of the coming and kingdom of our Lord, generally endeavour to contravene that truth by one of these two passages, Luke xvii. 20, xviii. 9, "The Kingdom of God cometh not with observation," or "The Kingdom of God is within you." These answers are made by our Lord to the Pharisees, who looked for the Kingdom of God *instantly* to appear with glory and power; whereas, in the six parables of the wheat and tares growing together, and inseparably mixed with each other, until the harvest; of the mustard seed, first the most imperceptible of seeds, then the most stately of trees; of the leaven hid for a time, and then all at once leavening the whole lump; of the

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treasure hid, and all at once found; of the pearl of great price, for which all other goodly pearls are exchanged; of the good fish and bad fish in the same net, separated at the end of the age from one another; in these six parables, the Lord had taught, with great distinctness, that the kingdom was not to come with observation, but was for a long time to be hidden and unobserved, before it became visible and glorious. The Pharisees, therefore, who expected that it should instantly appear, herein laboured under a great error, which our Lord at once corrects by saying, in reply to their question, "The Kingdom of Heaven cometh not with observation, neither shall they say, lo! here, or lo! there, for behold the kingdom of God is within you." How can any thing be more harmonious with the great truths which we deduce above from the six parables, than this expression of the Lord, which exactly describes the kingdom as it now is, and has been since his ascension, and shall be till his coming? A kingdom unseen; a kingdom which cannot be pointed at with the finger, saying, here it is or there it is; a kingdom of the spirit; a kingdom of faith; a kingdom of unredeemed souls: a kingdom within us. But while this perfectly harmonizes with the six parables above referred to, it says nothing for or against, but is completely silent on the subject of the visible state of the kingdom, which is as authoritatively declared in the same parables as is its invisible state.

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Philalethes.—And why is he silent upon this second state of the kingdom?

Aristo.—Because the Pharisees were wholly wrapt up in it, and did not need to be confirmed in that which wholly engrossed their minds. He spoke to them of that part of the truth of which they were ignorant, namely, the dispensation of the Spirit, and of the preaching of faith, which was to intervene. But foreseeing the bad use which would be made in our times of this part of the truth, to make it stand for the whole, he immediately added the other part, taking care, however, to address it, not to the Pharisees, but to his *disciples.* "And he said unto the *disciples,* the days shall come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it; and they shall say to you, see here, or see there, depart not, nor follow them; for as the lightning that lighteneth out of one part under heaven, shineth unto the other part under heaven, thus shall be the Son of Man in his day." Here is observation with a witness. Is any thing so observable as lightning? for be where you may, you cannot help seeing it. Therefore the Kingdom of Heaven comes not with observation, and yet the Son of Man, in his day, comes with the observableness of the lightning. What more could men have, in order to make the word of God complete? But no, they will call a part the whole, though they thereby violate the context, and contradict every other parable or passage in Scripture, where the kingdom of heaven

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is mentioned, because they love to have it so: they love to be deceived; God hath given them up to believe a lie, and I pray you to come out from amongst them, and believe the truth.

In like manner, in xix. 11, he shews that there is to be an absence from them before he will return to reward his servants for their use of their various gifts, instead of his giving it to them *immediately*. So also he tells Nicodemus, who, like every Pharisee, and every Jew, was looking with outstretched neck to the Kingdom of God, that he could not enter into it until he had passed through a preliminary dispensation of baptism and the Holy Spirit; of which he teaches him the invisibility, by comparing it to the blowing of the wind. He says nothing to him of the future part of it, for of that, as a ruler and a Pharisee, he was abundantly full already. But our Lord's address to him is beautifully illustrative of the observation to the other Pharisees, that the kingdom cometh not with observation. I may observe, in passing, that the chapters John ii. and iii. are very badly divided, and that the story respecting Nicodemus begins at ver. 23, of chap. ii. with the account of our Lord's being at the Passover at Jerusalem, where many believed on his name on account of the miracles which he did; then comes the instance of a believer in his miracles, who came to him, and of Christ's penetration, who knew all men, and needed not that any should testify of men, for he knew what was in man; and thus the Lord unravelled

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the end for which he came, saw into, and spoke to his heart; and this is the meaning of ver. 12, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" as if he had said, "it is a vain thing for me to attempt to explain to you the things of the kingdom of heaven, concerning which you are come to enquire, when I can scarcely get you to believe those earthly things of the Spirit, which are to precede the heavenly things of the kingdom."

There is another instance of the same kind, to which I wish to direct your attention, where the subjects of his instruction are not the Pharisees, but his own Apostles, who, immediately before his ascension, put this question to him, Acts i. 6, "Lord, wilt thou at this time restore again the kingdom to Israel?" for they also were so full of the prevailing, I may say the universal, belief that the kingdom of heaven should *immediately* appear, that they assuredly thought, now he had been rejected, and had suffered and risen again, he would certainly begin the great work of establishing the fifth kingdom, of which the tribes of Israel are to hold the sceptre; now, observe how, without saying any thing to confirm their expectation, already too strong; and still less saying any thing to weaken or destroy it, he merely interposes that dispensation of the Holy Ghost, of water, and of the Spirit, of the kingdom without observation, within us, saying only, "It is not for you to know the times or the seasons which

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the Father hath put into his own power; but ye shall receive power, after that the Holy Ghost is come upon you;" or, as it is in the margin, more after the original, "but ye shall receive power of the Holy Ghost coming upon you, and ye shall be witnesses unto me, both in Jerusalem, and in Samaria, and unto the uttermost part of the earth."

Philalethes.—After these examples of the Lord's method of instructing the people lying under ignorance of the Holy Ghost dispensation, but full of the visible kingdom, who will be so bold as to infer that from his telling the Pharisees the Kingdom of God cometh not with observation, the kingdom of God is within you, he means to say, that the Kingdom of God shall never come with observation, shall never be without us, especially, when by reading on to the next verse, we find him saying that it shall come with the brightness and with the universal visibility of the lightning, flashing from one part under heaven unto the other, and filling, as it were, the hollow vault with its splendour?

Aristo.—Yet I utterly despair of making this blinded, self-conceited generation to discern truth; and it is from amongst those who make no profession that the flock of Christ is now to be called in. In Luke xvii. ver. 22, he says, "the days will come when ye shall desire to behold the days of the Son of Man, and ye shall not see it with your eyes; the first word, ιδειν, meaning to behold, or know; the other οψεσθε, to see with the organ of vision; and the meaning is

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that there should be a longing desire for him, and a longer delay of his coming than they looked for; because it was a far country into which he was going to receive his kingdom, and it should be a long while before he would return; and in the mean time his disciples should be tempted by false Messiahs, or impostors, who should say, see here, or see there, as if he had come in a private way, and were to be found in a particular place; whereas he would come with universal demonstration, and not in a day when they would be saying, see, here he is, or there, but in a day of heedlessness, and inexpectancy, and unbelief, as was the day of Noah.

Philalethes.—How awful it is, to see the religious world treating the subject of the coming of the Son of Man with derision, unbelief, and hostility! surely this being manifest now in the church for the first time, is a clear proof that the state of things predicted is come to pass, and that these are the very days of the Son of Man.

Aristo.—The continuation of the passage is more awful still; ver. 31, "In that day, he which shall be upon the house-top (the place of recreation in the towns of the East, where the houses are flat-roofed, and the people walk forth to refresh themselves in the cool of the morning and of the evening), and his stuff in the house, (that is, his household utensils, his silver, gold, jewels, and other valuables,) let him not come down to take it away, and he that is in the

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field, let him likewise not return back to save his wife and children, or warn his friends, but all of you remember Lot's wife, who for a disobedient look was turned into a pillar of salt." Our Lord goes on expatiating upon the particulars of that awful day, till the people to whom he spake could bear no longer, but in an agony cried out, "Where, Lord?" and he said unto them, "wheresoever the body is, thither will the eagles be gathered together." Sublime answer to them of the East, who know the instinct of the eagle, and other birds of prey, which can scent, or see, a carcase from the distance of several days flight; so that if a beast drop dead in the desert at the distance haply of hundreds of miles from the habitation of the birds of prey, they will be seen in the space of perhaps twenty or thirty hours, warping their way straight up the wind, which has borne them the scent, like a speck in the remotest heavens upon the horizon's rim; and, straight as an arrow from a bow, they point their flight unto the carcase, and devour it. So saith the Lord, "ask not the question, where? for on that night, more certainly than ye see the lightning, more certainly than the eagle finds the carcase, shall a divine instinct of the Spirit direct you, and congregate you from the uttermost parts of the earth, to the place where I shall appear."

Here, again, the division of the chapters must not be allowed to interrupt the argument, which proceeds, "And he also spake a parable to them, touching the obligation of ever praying

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and not fainting." Having given them such a sad account of the declension from the faith, and indifference to his coming, unto which his church should at length bring themselves; and having shaken their very souls with the fear and agony of that terrible day, he, with his wonted considerateness, completes his discourse, with an exhortation to prayer and watchfulness during the long season which was to intervene, and guards them against fainting through hope deferred, because he knows that the time was long, and that his church would sink into apathy towards the end of the days. He puts forth the instruction in the way of parable: "In a certain city was a certain judge, who feared not God, neither considered man: and in that same city was a certain widow, and she came unto him, saying, right me from the hand of my oppressor: and he would not for a time; but after these days, he said within himself, although I fear not God, nor regard man, yet, because this widow brings me trouble, I will relieve her, that she may not weary me with her endless coming: and the Lord said, Hear what the iniquitous judge saith, and will not God grant retribution for his own elect, who cry unto him day and night, though he bear long with them?" The widow, therefore, personates the elect; and who the oppressor is, any one, who knows the Scriptures, can answer. It is Satan, and the beast to which the dragon gave his throne and great authority. And God is not ashamed to be represented by this iniqui-

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tous judge, for three reasons; 1st, because of the holy use to which this similitude is turned; 2dly, because it does but heighten the argument for persevering prayer, which the Lord was setting forth; 3dly, because, to all appearance and principles of man's judgment, God would appear very unjust in suffering his widowed church to endure long centuries of spoliation and murder of her innocent children, at the hand of Satan, and his servant, the papal beast. The widow has one suit, and one only. "Right me out of the hand of mine oppressor," whereby the Lord signifies to us that the church should lift up unto his throne this incessant prayer. And that she might persevere in this petition, and be delivered from Satan and Satan's mission, and herself possess the earth and the kingdom of heaven, he puts the case of a godless inhuman judge, over whom perseverance obtains that victory which neither God's authority nor man's respect could gain, to teach the church, bereaved of her husband, what perseverance in prayer for the downfall of her great enemy, would accomplish with the just judge of all the earth; as if he had said, "faint not in representing your case to God, plead your own cause when I am gone, weary God, and give him no rest, wrestle with him all the night long, and suffer him not to go until he do you justice; for be assured he will avenge you, though his patience be great with the wicked, whom he does not wish to destroy, but would rather lead unto repentance: it is

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your unfainting prayer for justice which will bring the judgment, of which I, the Son of Man, am appointed judge. God will surely justify his own elect, though he bear the sight of their wrongs, and the repetition of their prayers. I tell you," saith he, ver. 8. " that he will avenge them shortly: yet the Son of Man, when he cometh, shall he find faith upon the earth?" He is so troubled in his mind to see the fruitlessness of his warnings to the church, and the deadness to all faith of hope in his coming, unto which she should arrive; and after having assured them of deliverance from the enemy, he put the melancholy question to them, saying, " yet after all, when I come in judgment shall I find faith? the faith, that is to say, in that judgment, in that coming, and in these awful things which should never depart from your remembrance, nor yet from your prayers." You observe how truly we are come into this very pass. The church, in the primitive times, did remember the coming of her Lord to judge the nations, especially pagan Rome, which had slain her children. But that same church which had glorified God in the fires of persecution, through the strength of her hope in a coming Lord, that had reserved judgment unto himself, that same church could not bear the prosperity of being established over the Roman Empire. She then forgot that she was a widow; she forgot that her husband was absent in the heavens, and was to appear again for the justification; she made love to the kings

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of the earth, and gave herself to them. But still God raised up witnesses against this fornication, especially this nation, to protest against it, and to pray for judgment upon the mother of harlots, and this destruction our fathers expected at the coming of Christ: the reformers and fathers of the British church did not more certainly expect and believe in a personal advent of Christ, than they expected that he was to come to destroy the Antichristian papacy, so that until these high and palmy days, as they dream, there ever was lifted up by the widow a prayer to the great Judge to be redressed of her wrongs upon that papal destroyer in whom is found the blood of prophets and of saints, and of all that were slain upon the earth. But now behold, England and Scotland, Episcopalian and Presbyterian, Churchmen and Dissenters, have altogether ceased from putting up this prayer for justice upon the adversary: indeed they have ceased to regard her as an adversary at all. They have forgotten her deeds of darkness, and her words of blasphemy, and they desire to bring her succour and help. Except those who have faith in the coming of the Son of Man to judge the quick, there is hardly a member of any church in Christendom, who is putting up the prayer of the widow in the passage before us. There is no faith in such a judgment; they look for conversion, not for judgment. They have struck a league with her upon the ground of political rights, as they are pleased to term

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them; meanwhile the rights of God's church they care nothing about.

Philalethes.—Oh no, they are too liberal!

Aristo.—The rights of the Son of Man to the only allegiance of his church have been forgotten. If this parable, which our Lord constructed with such wisdom, and applied with such correctness, had been remembered, there would neither have been an Apostacy, nor now proposals for a league with it. She is judged in the very terms of this Parable in Rev. xviii. 7, "for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow: therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord that judgeth her."

Philalethes.—Where then do you draw the line between the invisible and the visible kingdom?

Aristo.—It is proper enough to speak of the kingdom of heaven as already come, though it be yet unobserved and spiritual. They talk most idly who speak of a spiritual coming of the kingdom as yet future, for we have now his kingdom hidden within us, that is to say, he reigns in the hearts of his believing people. The souls of believers are the only existences upon earth where Christ reigns. Through the soul indeed, reclaimed by the Holy Ghost, Christ does enforce the body unto obedience, and the worldly tools likewise, but Satan is natural master, both of the flesh and of the world, succumbing truly to the soul, Christ-possessed, but

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unwillingly and with diabolical reluctancy. Here we have no question with those spiritualizers, but hold much higher and distincter doctrine than they do. But when they, in their ignorance and blindness, will go about to say that this is all which God's word has promised and Christ has purchased, I totally abjure and abhor their narrow-mindedness, and indifference to God's verity, and to Christ's glory; and we hold that the Son of Man is to come, like the lightning, and that he is to judge the quick, as the furnace judgeth between the gold and the dross; and he is to separate bosom friends, and closet-knit companions, the one unto destruction, like the deluge or like Sodom, the other unto honour and to glory, according to no other principle of judgment than this, whether they are expecting him, and ready to receive him or not. We say he is to come to destroy the careless church, all indifferent to his coming; to slay the great enemy of the chosen One, which is antichrist, in all his forms; and to deliver his elect ones, who have cried day and night for vengeance upon the adversary; from his oppression, whether that oppression be the oppression of the world upon the living, or the oppression of the grave upon the dead. And I say, moreover, that it is his elect who cry to him day and night for vengeance, and they only who have the promise of this deliverance; and those only who are on tiptoe readiness to obey the summons, who receive the escape from the fiery deluge. What say you? are not these things in the passage before us? Is not this, and this

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only, the substance of it? Shall I be ashamed to echo the words which my Lord has spoken? shall you be unwilling to hear the words which he has commanded us to speak? God forbid! Let the gainsayers gainsay, and let the deniers deny to the uttermost that the Lord is coming in person to judge the antichristian church, it is the voice of God's word, and it cannot be broken. And if they would quench in death every living voice which declares it, then the thunders from the heaven above, and the lightnings flashing from pole to pole, and the earthquake's shock from beneath, will make men to hear it, aye, and to believe it too, but like the devils, to believe and tremble. Therefore let men take heed how they hear.

It is the duty, the safety, and the glory of every believer to pray for the coming of the Lord in judgment upon the adversary of his church, to pray always and not to faint; and those who have so little discernment as not to dare to pray for the downfall of the oppressor, the casting out of Satan, the destruction of Babylon, have neither lot nor part in this matter. Those who will not pray for Christ to come, who feel shocked at the thought of the rending bolt which bears him, and the arrowy shower of lightning which goes before him; those who have not their peace made with him, and are hanging in doubt whether he be their Saviour or not; those who love father, mother, brother, sister, or life, more than him; those who love traffic, wealth, goods, estate, more than him; those who are not ready to take wing, and

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flee from the storm, like doves unto their window; those who are not, like old Jacob, waiting for his salvation; those who have a divided heart, like Lot's wife; what shall I say of such? THAT THEY SHALL NOT ENTER INTO HIS KINGDOM. Do these words strike to the quick? do they prick your heart? I mean it so: in love I mean it so, that ye may instantly shake loose the fetters, as Samson did, in the might of the Holy Ghost given unto you, and join yourselves to the Saviour whom we preach to every sinner, for instant peace, for instant blessedness, so that I can say to every one who hears these words, and believes them, if Christ were this night to appear, this night shalt thou be with him in paradise.

The time of the coming of the Son of Man is to be a time of exceeding small faith, insomuch that he makes it a question whether he shall find the faith upon the earth. That there will be an elect people we know; for it is said in one place, that the temptations and delusions of the devil shall be so great, that if it were possible, they would deceive the very elect; and in another place, that except those days should be shortened, no flesh should be saved, but for the elect's sake they shall be shortened. There will be a people looking for, and by their prayers hastening, the coming of the Son of man; but they shall be a poor despised remnant, who, like Lot and Noah, shall testify to the saving of their own souls, and to the condemnation of an apostate and unbelieving church. Those things which the

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Gospel speaks, it speaks to those who are under the Gospel. It is the church, not the heathen world, which are described in such terms as are proper to express the state of Sodom, and the world before the flood. How different is this account of the state of the church from that which they are daily looking for. They are looking for a great increase of the faith, a great outpouring of the Holy Ghost, a great conversion of the world. They pretend they see the signs of it all around them, and to be daily waiting for a wonderful day of grace, a millennium of holiness, without one act of judgment to prepare the way of it; as if there were no tares to be burned up, no bad fishes to be separated and cast into the furnace. Their millennium is the kingdom in its observable and outward condition. The nature of it, and the very existence of it as a purpose of God, is gathered from those Scriptures which speak of the condition of the world after the Son of man is come, and here this coming is described to be with judgment upon a secure and faithless church. But this generation says No: and Why? because they are lulled asleep into a fatal security, and in this respect at least are given up to believe a lie. But, say they again, the coming of the Lord cannot be near at hand, because there is still much faith upon the earth; there never was a time, they say, when in this land there was such a spread of religion in all ranks and classes of the community; and it is the favourite theory of some

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of them, that religion has been gradually increasing in the world unto this day, and has never been for a moment retrograde. These things would appear incredible if we had not had them stated by the leaders of the religious world themselves. Now to all this I answer, what proof would you desire that a wife's affection had fallen away from her husband, and that her faithfulness had also perished, than that she never desired his presence, nor hoped for his coming again to her any more? Can there be good faith in Christ the Saviour and husband of the church when the church ceases to desire his coming, and when it is spoken of to her, disbelieves, derides, or howls with violent indignation? Can there be any faith or any love from a wife to her husband long separated, whom she wishes not to see again? Whence arises this instinctive revulsion against any discourse of the Lord's coming? whence this aversion to the whole subject? whence this unwillingness to examine the documents? whence this hatred and derision of those who do? It is not as if they had studied the subject, and been rooted and grounded in another opinion concerning it; they are indifferent to it altogether. This is a sure proof how little faith there is in Christ. Moreover, ask them what they do believe; they will tell you that he died for sinners; but ask further, did he die for their sins? they *hope* so. But do you *believe* so? I am not talking about your *hope*, but about your *faith*. Either no answer at all,

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or a doubting one. Are they at peace with God, or do they stand in doubt? They stand in doubt. What then have they believed? Nothing that I can see, even in that personal reference to which they exclusively devote themselves. Have they peace of conscience, or joy in the Holy Ghost? are they assured of an increase of grace, and of perseverance therein unto the end? Do they believe, with Abraham, that they are to be heirs of the world? Are they striving, like Paul, if by any means they might attain unto the resurrection from out of the dead? They have not even heard of a resurrection from out of the dead unto which it is any difficulty or any prerogative to attain. What then, I ask, is the faith of the church? for I can find nothing but a mixture of *opinion* and *doubt*. Men are surely *convinced* of nothing; but opinion is not faith, nor is doubt faith; nor is the belief of Christ's birth, life, and death faith, which in the Assembly's Catechism is defined to be a leaning and resting upon him for salvation. So that it is manifest that this day is a day of very little faith; when nothing is believed with respect to the future; whereas faith is the substance of things not seen, the evidence of things hoped for; when nothing is believed concerning our own personal benefit in Christ, but also is left in doubt; when nothing is believed concerning the ordinances of the church, baptism, the Lord's Supper, preaching, &c.; every doctrine is held only according as it can be demonstrated to the intellect, and dis-

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cipline observed, only as its usefulness can be seen, or the sanction of public opinion obtained for it; when the hope of the Lord's coming is put off to an indefinite distance; the mention of his kingdom reverently wrapped up in the deepest obscurity, verily, verily, if the Son of man were this day to come, should he find faith on the earth?

Anastasius:—People often object to the charge of Pharisaism, which is brought against the religious world of these days, from not bearing in mind that the essence of Pharisaism lay, not in what was wrong in itself, but in doing that which was right in such a way as to make it wrong; either in the way of substitution, or omission of a greater duty for a less. It was very right to put a gift into the treasury of the temple, but it was not right to give for that purpose a sum which ought to have been employed in supporting a poor relation. Thus now it is very right to distribute Bibles, but it is not right to assert that the mere distribution of these books will convert the world; nor to hold up the Bible Society, which has all kinds of heretics amongst the Presidents, Vice-Presidents, and Patrons of its Auxiliaries, as a religious Society. It is very right to collect money for missionary objects, but it is not right to prostitute the house of God, and the preaching of the Gospel to such a purpose. It is very right to teach in schools, and visit the poor, but it is not right for women to attend to such objects to the neglect of the more important duties of wives, and mothers,

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and mistresses of families: yet how many are there, who send their children away from home to be educated, whilst they devote their whole time to conversation with religious friends, or to attend Soup, and Coal, and School, and Bible, and Missionary Committees. It is very proper to write treatises on religious subjects, but it is not proper for ministers of God's word, who are solemnly dedicated at their ordination to the meditation on, and preaching of Him, and the care of their flock, to employ their time in writing reviews and magazines, and in being Secretaries to Societies.

Philalethes.—You must admit that the tone of our religious Societies, at their Annual Meetings, was much better this year than last.

Anastasius.—If I do admit this, it is only because there were a few individuals who were determined to speak out their mind fully, contrary to the wishes of the Secretaries, and heads of those Societies. At the meetings of the Bible, Tract, and Missionary Societies there was the same round of unmeaning flattery; the same false prophecies of an approaching millennium, without Christ and without judgments; and the same holding back of any clear statement of truth, lest the temper of the platforms should be ruffled, that has ever prevailed. At the meetings of the Philo-Judæan, Continental, and Reformation Societies, indeed, there was a great body of divine truth set forth, and they were, no doubt, highly profitable to all who attended them. It is not very improbable that there will

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be soon a decided separation between the Bible, and similar ungodly, prayerless Societies, and those which are conducted more with a view to the divine glory. The church must rise; the state and she are no longer one; such persons as were sincere in supposing that to give papists power to legislate for her, was a mean of strengthening her, and a Christian duty, (for so great is their imbecility, that such is really the opinion of some evangelicals,) must desire to be more strenuous in their endeavours to prove that the preaching of the Gospel has greater success now than ever; while those who see more clearly than in consequence of the state withdrawing its protest against popery, God's judgments will certainly come upon it, will also be more desirous than ever to pluck out some, while in long-suffering mercy, He is delaying his coming.

Theodorus.—I feel deeply interested in the standing of my country in the sight of God. If she is righteously obeying His holy will and commandments, we have nothing to fear for her; if she is not, we have to tremble for her, and must do as the Scripture tells us, and lay the fault, in a great measure, at the door of the ministry appointed by Christ to preach His righteousness and His judgments, Ezek. xiii. 10. But if they cry "Peace when there is no peace," then the rivers and fountains of water being made bitter and unwholesome, they may irrigate the earth, but unwholesome weeds will be necessarily engendered. I would leave the

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brethren in the ministry to open this branch of the subject very particularly, contenting myself with declaring my belief that the theology of the day is at a very low ebb; God's glory in creation is not made the first great object, but we have become lovers of our own selves, which is the opposite to the love of God. For whatever we love we serve and obey, and it requires but a small measure of grace to perceive that this is the state of the church at present, seeking her own ease, and not God's glory. If we compare the doctrine of the day with that which was held by our Reformers, without departing from the most charitable construction, it is not possible but that a fearful degeneracy must be acknowledged. The true notions of what a church is, if they ever held them, seem almost entirely to be lost. The mutual benefits which should be derived from the union of the ecclesiastical and civil authorities, are lost sight of; the holy ordinances of our God and king are rejected as useless by civilians, and agreed to by the clergy; for which contempt I cannot but tremble, lest we bring down his swift indignation upon us. There are two works going n in the world, that of the devil, and that of God by Christ; if the devil's handy work is manifest in the Roman church, then he never could have divided against himself, and built up the two established churches in this land, holding the truth in the appointed ordinances, and praying for the king and government, which God had appointed as a means to protect them from the violence of the

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enemy. For this church, taken in all its parts, for they stand or fall together, we should be ready to die; it is our Lord's workmanship, and Christ cannot hate what He has made.

Philalethes.—Why then does He not give her ministers the knowledge, grace, and power they formerly possessed?

Theodorus.—Because they do not employ it to His glory. Self-love usurps the place which He should have in the hearts of His prophets, and they use His gifts to their own advantage and glory. The judgments of God against national sins are not boldly preached; they do not raise their voices like a trumpet, and tell Israel her sins. How then can the nation repent and be healed, if it does not know its guilt, and those appointed by the nation to instruct them in the ways of God, do not their duty in this most serious particular? "healing the hurt of the daughter of Zion slightly," while the wound festers beneath the seemingly healthy skin, corrupting the whole body, until it becomes incurable, and death ensues. Jer. vi. 16, "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." 21st verse, "Therefore, thus saith the Lord, behold I will lay stumbling-blocks before the people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish."

"Remember the gifts of the Holy Ghost,

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which have come to the Gentiles by the laying on of hands of the holy Apostles, the spirit of wisdom (Isa. xi. 2,) and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord—if those living creatures to whom God has given the honour of approaching, nay, dwelling the nearest to his throne, do not ask for these, and dispense them to elders for their guidance, corrupt counsels must surely be the consequence.

The signs of the time, as exhibited in the eldership, or civil magistracy of the church, are, I conceive, the results from the former head of our subject. If the heavens do not drop rain upon the earth, how can the earth be fruitful?—if the heavens do not declare the glory of God, and the firmament shew forth the work of his hands, even Christ Jesus, they do not answer the end God intended in creating them.—If the four living creatures (Rev. iv.) take their rest, and do not unceasingly cry, Holy, Holy, Holy, Lord God Almighty, which was and is, and is *to come*—if they do not, (verse 9) give glory, and honour, and thanks to Him that sitteth on the throne (though invisible), who liveth for ever and ever,—how can the elders and magistrates fall down before Him that sits upon the throne, and worship Him, and cast their crowns at His feet, acknowledging that He alone is worthy to receive glory, and honour, and power? for He had created them and all other things, and that it was for *His* pleasure they were created, not for theirs. If the

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appointed teachers of wisdom forget their office, our poor country will assuredly come into that condition of the youth which the wise king of Israel saw from his window—a youth void of understanding, passing through the street, near to the house of the adulteress, in the twilight, in the evening of the day, in the black and dark night; and behold, there met him a woman in the attire of an harlot, and subtle of heart. She caught him and kissed him, and with her much fair speech, she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.—Hearken unto me, O! ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths; for she hath cast down many wounded, yea, many strong people have been slain by her. Her house is the *way to hell*, going down to the chambers of death.

Within the last few years, we have had such plain indications in the struggles for place and power, of the absence of true public spirit, as denotes a withdrawing of God's gifts to our rulers, and is the harbinger of every evil. The very active party spirit which has hitherto, until within a few years, characterized our political movements, was a mean of keeping things right, for I believe many honest and conscientious men were opposed to each other upon principle.

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But now all principle is laughed at, and religion most diligently excluded from having a voice in our houses of parliament. "In the last days men shall be lovers of their own selves, and covetous."

To shew the disregard of God's laws and commandments to which men may grow, and to shew that the *expectation of judgment* from God upon our government and land is well grounded, I would mention the most fearful national evil that ever existed in this world, and which really seems more to belong to the regions of hell. Every one is aware that the means of protection to this country has ever been her fleets, and for my part, I must bear testimony, that God has been very merciful to this land on account, I think, of her being the depository of his truths, which Babylon certainly is not in the same sense, her whole aim being to hide it, to the destruction of her children. These fleets should, in gratitude to the Lord, have been provided diligently with the means of instruction in the knowledge of him who gave them to us. On the contrary, for many years, at least 50,000 souls were encouraged in abandoning themselves to the unrestrained indulgence of every corrupt appetite, directly they came in from sea, where they had experienced God's tender care of them in various situations of danger. The state of a ship under such circumstances is this, and when one is known the whole is known. Suppose a frigate's lower deck, where nearly three hundred men and boys are sleeping, hung up in ham-

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mocks touching each other, being allowed sixteen inches in breadth for each hammock. Here every man is permitted to have a wretched prostitute, inconceivably hardened in every sinful abomination by habit; no screen of any sort between them, the actions of each other are thus fearfully contributing to break down every remaining barrier of decency in our poor seamen's minds, and thus rapidly ripening them for the society of hell. The young midshipmen sleep on the same deck, without any partition between them and the men, and no language can give an idea of the blasphemy, drunkenness, and brutal obscenity, which prevails within their hearing and their sight. Little are most of their parents aware of the furnace into which their poor boys are thrown; and the Lord, who knows all things, only can know the multitudes who have passed on to the grave, cursing the day and their parents that ever introduced their young minds to such contamination and guilt. It is a continual matter of astonishment to me to contemplate the long suffering of God in this particular; but he had a purpose to effect, and an elect people to call out by our means; and when he shall have accomplished the number of his elect, and the kingdom of heaven become perfect, the *house* of the kingdom shall be destroyed, not one stone left upon another which shall not be cast down. The Lord, however, has provided a way, by which he can be merciful to us. He has taken care that the orders of the *Government* respecting this portion of her

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subjects, shall be most excellent, and bearing His holy name, so that the guilt first lies in the administration by the commanders of ships, and again in the members of the government of the Navy, who knowing the disobedience of their regulations, do not enforce them; and they sit in the king's council, dumb as to this abomination. May the Lord have mercy upon us, and give them understanding to fear Him, for they tread under foot all the holy things which the Lord had provided for the good of our land. Jer. v. 25, "Your iniquities have turned away these things, and your sins have withholden good things from you." They cannot abide the holy language of our ancient laws, and the providence of God becomes more and more burdensome to them every day. A plain indication to faith, that the grace of the Holy Spirit is fast departing from our sanctuary. How painfully sensible are all the saints of the small measure of grace the Lord vouchsafes to his church; how weak is our faith in this fearful day of the increased power of the three evil spirits. How rapidly is that notion increasing, that men are mad who depart from evil. Isa. lix. 15. Judgment and justice have left us, every one seeketh gifts, covetousness and selfishness are universal, and little does the believer know of his own present condition; righteous is the Lord for so doing, for we are a most sinful generation. Under the present dearth of grace, there is nothing which proves it more surely to me, than the little love I feel for my brethren in the Lord, heirs together of the glory. This

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barrenness of affection is agony to the believing soul; it is almost driven to doubt whether it dwells in God, and I think, that nothing but the assurance of these being the days when, if it were possible, the very elect should be deceived through the abounding of iniquity, and absence of grace, can keep the soul in peace through faith. I know not whether others are in the same strait; I mention it as the result of painful experience, creating an extreme self-loathing, useful through grace, to quicken the desires after the presence of our blessed Lord and Redeemer.

Anastasius.—I would sum up the signs of the times under their several heads; first, in the church, with respect to her doctrines. Justification by faith no longer preached.

Philalethes.—You surely must qualify that charge.

Anastasius.—You have applauded the annual meetings of the Societies this year; I heard, at the Philo-Judæan, *hisce auribus,* Mr. Rees declare that free salvation to sinners was no longer preached. I heard, at the Continental Society, Mr. Irons declare the same thing. I heard, at the Reformation Society, Mr. Dalton say, that on his journey from Ireland through England, he had attended the preaching of the Evangelical ministers wherever he had been, and he had not heard it in one single instance. I, myself, never heard it freely preached in any one pulpit of the Church of England in London, except in that of Mr. Howell's, in Long Acre; and Mr. Wilkinson's, in the City. But I do not

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mean to stop to give proofs, but to state the result of my convictions, formed on accurate examinations. The human nature of our Lord quite misunderstood, and fast developing great heresy amongst the most celebrated preachers. The idea of a church gone; and, consequently, a total confusion, or rather an incapacity to see, either the Apostacy, or a schismatic church. The xxviith Article of the Church on Baptism, disbelieved by most of the Evangelical clergy, and turned into popery by the other.

Philalethes.—But is not the work of Mr. Budd, and the Homilies of Mr. Irving, upon the same subject, producing some effect?

Anastasius.—Yes, some; but I have heard those works found much fault with! Ecclesiastical discipline at an end; and, perhaps, more at an end in Dissenting churches, than in the Established. The interference of laymen in ecclesiastical concerns is arrived at a fearful height: and the principle of the people choosing their ministers, is becoming sanctioned even in this Episcopal church. This radical notion, utterly subversive of Christ's authority in the church, as well as in the state, is in full practice in Guernsey, where the people elect a minister, not for life, but take him on a lease for six years.

Philalethes.—Monstrous!

Anastasius.—Secondly; we cannot, therefore, wonder, that amongst the people all reverence for the Pastoral office, as an institution of God, is gone; and deference paid to it only according to the regard felt for the individual. Study and meditation of God's word neglected for the

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bustle of conversation and the gossip of Committee-rooms. Children abandoned to ungodly schools, as are the children of unbelievers. Popery apologized for; Protestant principles forgotten; established churches decried as hateful to God. All distinctions between Christians, Socinians, and apostates, branded as bigotry. Christ rejected out of the government of nations. Blasphemy, publicly sold in the streets, and the attempts to suppress it scouted both by the rulers and by the people. The coming of Christ a hateful subject in the eyes and ears of the religious world. This last is a sufficient test, without any other, of the true state of vital religion in bodies, and in individuals. A dislike of hearing of the return of the Lord, or even a cessation anxiously to look for it, is a greater proof of the heart being alienated from God, than all the protestations of faith, and zeal for distributing Bibles and tracts, and anxiety to send out missionaries, can be proof of the reverse. The religious world hates to hear of his coming: the infidels laugh at it: and both have united to proclaim that his enemies are as fit to be rulers in a Christian state, as his friends: there, therefore, can be no hope for the earth till Christ come to vindicate his own despised right. It was the very crime with which, to charge the house of Judah, the prophet Ezekiel was raised up, namely, that they said, "the Lord had forsaken the earth." Every passage in the Old Testament which mentions Christ coming in vengeance, speaks of it as a time when the

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nations were in rebellion, not against his priesthood, as the Jews are, but against his kingship, as the religious world is: as for example, Ps. ii., l., lxxii. The judgment will soon begin on the church, stripping her of that wealth which her rulers have so much misused; yet, nevertheless, sacrilege is still sacrilege, and must meet its deserts, whether it be committed by a starving midnight felon, or by a minister of state, in the wanton insolence of unbridled power.

Philalethes.—It is certain that the religious world are less attentive to the signs of the times than ordinary politicians.

Anastasius.—I could easily overwhelm you with quotations from political newspapers and pamphlets, Edinburgh, Quarterly, and Westminster Reviews, all foreseeing, most clearly, that we are on the eve of a mighty convulsion. The New Times of last May speaks of the "portentous appearance of the future;"—"which must not only shake all Europe, but may also change its face;" and that "providence which silently guides the nations, will now accomplish the downfall of the Sultan's Empire." As to the state of public principle, the Morning Herald, about the same date, says:—"The fact is, the wealthy part of the people of England have become, in consequence of the national usury system, so avaricious, and so lost to every feeling of patriotism, and, in short, to every other feeling except money-getting, that we question whether they would not quietly submit to a blockade of the Thames, providing they could be assured that their rents and dividends would

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be paid as heretofore. As for the mere speculator in the stocks, he cares no more for the nation than a merchant cares for his ship; and, if he can get more money by its sinking than by its swimming, why let it go to the bottom and be lost." With respect to the oppression on the poor by the present system, it is well said, in the Westminster Review, p. 257, "It is not the poor but the rich that have a propensity to take the property of other people. There is no instance upon earth of the poor having combined to take away the property of the rich. The French Revolution took place because the poor were robbed of their cottages and sallads to support the hotels and banquets of their oppressors. History is nothing but the relation of the sufferings of the poor from the rich; if a poor man injures the rich, the law is instantly at his heels; the injuries of the rich towards the poor are always inflicted *by* the law." This is perfectly true: witness the wholesale plunder which is carried on in England now by means of Game and Corn Laws; yet the religious world joins with the infidel review in supposing that superior education and legislation will ever mend this state until the Lord come.

Philalethes.—What would you advise one who believed these signs to do?

Anastasius.—Prayer, prayer, prayer! to live a life of prayer; casting himself as fully on the Holy Ghost for invisible guidance, and safety from the heresies which are springing up in the church, as in the atonement of Immanuel for reconciliation with the Father.

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Philalethes.—Do you recommend stated seasons for prayer?

Anastasius.—No sound-headed man can doubt that we are creatures of habit, and that one great mean of encouraging a reality, is to encourage the observance of its form. Prayer is a life, however, rather than an act; but still every one can fix on seven portions of every day for the purpose, be the number of minutes so employed few or many. 1st. The moment his eyes are open in the morning. 2d. As soon as he is dressed, and before he leaves his room. 3d. With the family. 4th. At noon. 5th. With the family. 6th. Before undressing for bed. 7th. The last thing before he closes he eyes.

Philalethes.—Do you recommend reading the Scriptures regularly throughout at family worship, or selecting particular portions?

Anastasius.—I should be sorry to inculcate, by example, that God's word was to be dealt with partially. It ought to be read through regularly; the Old Testament in the morning, and the New in the evening: particular chapters must be omitted, such as Lev. xv., part of Is. xxx.; Ezek. xxiii.; 1 Cor. vii., and the Canticles; but the omission should be the exception, and not the rule. It is scarcely to be believed, how ignorant some of the most advanced Christians in these days are of the Old Testament. And hence the meagre theology that prevails in the church. It is well also to fix upon some one special object of prayer for

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each day. Some families have adopted the following; Sunday for ministers, and for a blessing on the hearing of the word; particularly in the parish in which we reside: Monday for our children and relations, though of course, if any of them are present, in a very delicate and inoffensive manner: Tuesday for our servants, labourers, or other dependants on us, with the same caution towards any who are present: Wednesday for the universal church, and an increased measure of the Holy Spirit upon it: Thursday for the king, country, and all authorities in the land: Friday for the conversion of the Jews, and for their restoration to Judæa: Saturday for the coming of the Lord Jesus Christ, to cast out Satan, sin, misery, and suffering from the whole creation. But I must close this conversation; and only say, "all thy works shall praise thee, O Lord, and THY SAINTS shall bless thee: THEY SHALL SPEAK OF THE GLORY OF THY KINGDOM, and talk of thy power; TO MAKE KNOWN to the sons of men his mighty acts, and THE GLORIOUS MAJESTY OF HIS KINGDOM: THY KINGDOM IS AN EVERLASTING KINGDOM, AND THY DOMINION THROUGHOUT ALL GENERATIONS." Ps. cxlv. 10—13.

THE END.

J. DENNETT,
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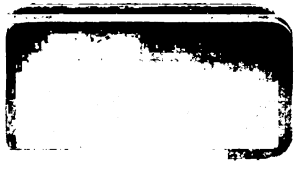

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